



J. D. Adams.

Present -

from.
Rev. J. A. Boon -

PERKINS LIBRARY

Duke University

Rare Books

LIBRARY

BY

.....W. J. Adams, Jr.
In memory of his father







Digitized by the Internet Archive
in 2010 with funding from
Duke University Libraries

CATECHISMS

OF THE

Methodist Episcopal Church, South.

REVISED BY T. O. SUMMERS, D. D.

WITH AN

INTRODUCTION BY BISHOP PIERCE.

Ὁ κατηχούμενος τὸν λόγον.—GALATIANS vi. 6.

A good life is begun in catechizing.—CLEMENT.

Let us persevere in catechizings.—CYRIL.

Catechizings are our best preachings.—JEREMY TAYLOR.

What a pity that all our preachers have not the zeal
and wisdom to catechize.—JOHN WESLEY.

Nashville, Tenn.:

SOUTHERN METHODIST PUBLISHING HOUSE.

1861.

Contents.

WESLEYAN CATECHISM, No. I.

WESLEYAN CATECHISM, No. II.

WESLEYAN CATECHISM, No. III.

SCRIPTURE CATECHISM, No. I.

SCRIPTURE CATECHISM, No. II.

CATECHISM FOR THE METHODIST MISSIONS. PART I.

CATECHISM FOR THE METHODIST MISSIONS. PART II.

A MANUAL FOR INFANT SCHOOLS.

Conf
12 mo
#57

Introduction.

THE Book Editor of the M. E. Church, South, deserves the thanks of the preachers and people, the parents and children of Southern Methodism, for this compilation of Catechisms. Such a book has been greatly needed, and is destined, now that it has been prepared, to do great service in the religious training of the young. Adapted to childhood and youth, it will aid parents in the instruction of their children; and to the intelligent, earnest Sunday-school teacher will prove invaluable in meeting the intellectual demands of his advancing pupils, from the infant scholars to the members of the Bible-class. I sincerely trust it will be universally adopted by our people, introduced into all our schools and families, and made a text-book in the course of study for preachers on trial in our Annual Conferences. If the children of our Connection are well taught in the elementary ideas and principles here developed, the profiting of the Church will be patent to all, in a more stable, intelligent, and spiritual membership. The ministry will be roused to self-improvement, in order to meet the wants of congregations already well taught in the doctrines, morals, and institutions of Christianity, and the piety of the people grow more active, uniform, and reliable. The true idea of a Church will become at last a living incar-

nation—an orthodox ministry, “full of faith and of the Holy Ghost;” a membership well instructed and ready for every good work, and children taught of God—trained in the knowledge and love of spiritual things, made examples of Scripture truth, and inheritors of Divine promise.

Let the preachers turn to the Discipline, (page 116,) and read the third answer to the question, “What shall we do for the rising generation?” and they will find the use of the very book here recommended enjoined upon them as a high ministerial duty. With all our zeal and enterprise as a Church, and notwithstanding our actual achievements in the broad world of action, we have been comparatively delinquent in our attention to children. Our Discipline abounds with instructions and appeals in behalf of this great interest, and there are encouraging signs of reformation among us. The issue of this book of Catechisms meets our great want, and cuts off the last excuse for neglect. Every preacher, every teacher, every parent, is here supplied with arms and ammunition to beat back the powers of darkness, and to occupy the hearts of the young for God and the Church. Heaven help us all to do our duty, and subdue the world to the obedience of faith.

GEORGE F. PIERCE.

CATECHISMS

OF THE

WESLEYAN METHODISTS:

COMPILED AND PUBLISHED BY ORDER OF THE

BRITISH CONFERENCE.

ADAPTED TO THE USE OF FAMILIES AND SCHOOLS

CONNECTED WITH

THE METHODIST EPISCOPAL CHURCH, SOUTH.

NO. I.—FOR CHILDREN OF TENDER YEARS.

WITH AN APPENDIX,

CONTAINING A SHORT CATECHISM OF SCRIPTURE NAMES, AND
PRAYERS FOR LITTLE CHILDREN.

REVISED BY THOS. O. SUMMERS, D.D.

Nashville, Tenn.:

SOUTHERN METHODIST PUBLISHING HOUSE.

1861.



WESLEYAN CATECHISM.

No. I.

FOR CHILDREN OF TENDER YEARS.

SECTION I.

OF GOD.

QUESTION. Who made you?

ANSWER. God.

Q. What is God?

A. An infinite and eternal Spirit, one that always was, and always will be.

Q. Where is God?

A. Everywhere.

Q. What can God do?

A. Whatever he will.

Q. Does God know all things?

A. He knows every thought in man's heart, every word, and every action.

Q. Will he call us to account for all we think and do?

A. He will; for, at the last day, every work shall be brought into judgment, and every secret thing, whether it be good or evil.

Q. Does God love you?

A. He loves every thing which he has made.

Q. What has God made?

A. Every thing, and in particular *Man*.

SECTION II.

OF THE CREATION OF MAN.

Q. How did God make man?

A. He made his body out of the dust of the earth.

Q. Did his soul come from the dust?

A. It did not; "for the Lord God—breathed into his nostrils the breath of life; and man became a living soul." Gen. ii. 7.

Q. Why did God make man?

A. That he might know and love God, and be happy with him for ever.

Q. Where did God put the first man and woman?

A. In the garden of Paradise.

Q. In whose image or likeness was man created?

A. In the image of God.

Q. In what respects was man made in the likeness of God?

A. In knowledge, in holiness, in happiness, and immortality.

SECTION III.

OF THE FALL OF MAN.

Q. Did our first parents continue happy and holy?

A. They did not: they sinned against God, and fell into misery.

Q. What is sin?

A. Any transgression of the law of God.

Q. What law did God give to our first parents in Paradise?

A. He commanded them not to eat of the tree of knowledge of good and evil.

Q. Did they keep this command?

A. No, they did eat of it.

Q. What evil did they bring upon themselves thereby?

A. They were driven out of Paradise, and became subject to guilt, and pain, and death.

Q. Did their sin hurt any beside themselves?

A. Yes, all mankind.

Q. How did it hurt them?

A. All mankind are born in sin, so that their hearts are corrupt, and inclined only to evil, and they are become subject to pain and death.

SECTION IV.

OF THE REDEMPTION OF MAN.

Q. By whom are we to be saved from sin?

A. By Jesus Christ, the Son of God.

Q. What did Jesus Christ do to save us?

A. He was made man, suffered death in our stead, rose again from the dead, and ascended into heaven.

Q. What may we gain by his living and dying for us?

A. Forgiveness of sin, and holiness, and heaven

Q. But will he save all mankind?

A. He will not; only those who repent, and believe in him.

Q. What is it to repent?

A. To be sorry for my sins, to confess and forsake them, and to seek forgiveness from God.

Q. What is it to believe in Christ?

A. To receive his words, and to trust only in the merits of his death for salvation.

Q. Can you do all this of yourself?

A. I cannot do it of myself; but God will help me by his Holy Spirit if I ask it of him.

Q. What will become of those who do not repent and forsake their sins, and believe in Christ, and obey him?

A. When they die, they will be cast into hell.

SECTION V.

OF HEAVEN AND HELL.

Q. What sort of a place is hell?

A. A place of torment.

Q. How will the wicked be punished?

A. With everlasting destruction from the presence of the Lord, and from the glory of his power.

Q. Where will believers go after death?

A. To heaven.

Q. What sort of a place is heaven?

A. A place of light and glory.

Q. How will good men live there?

A. In joy and happiness for ever.

Q. Will they suffer nothing there?

A. They will have no want, nor pain, nor sin.

Q. What sort of bodies will they have?

A. Such as can never die, made like the glorious body of Jesus Christ.

Q. How will they be employed?

A. In praising and serving God, and in acts of love toward one another.

SECTION VI.

OF OUR DUTY TO GOD AND MAN.

Q. What kind of person must you become, that you may go to heaven, that glorious and happy place?

A. I must be holy in heart and life.

Q. What is it to be holy in heart?

A. To be saved from anger, pride, the love of the world, and other sins; and to love God with all my heart, and mind, and soul, and strength.

Q. What is it to be holy in life?

A. To do my duty to God and man according to God's holy word.

Q. What is your duty to God?

A. My duty to God is to obey his laws, to honor him, and worship him.

Q. What is your duty to man?

A. My duty to man is to obey my parents, to reverence my superiors, to speak the truth always, and to be just, kind, and forgiving to all men.

Q. How can you do this?

A. By the grace of God.

Q. What is this grace?

A. The power of the Holy Ghost enabling us to believe, and to love and serve God.

Q. How are we to seek this?

A. In a constant and careful use of the means of grace.

Q. Which are the chief means of grace?

A. Private and public prayer, searching the Scriptures, hearing God's word preached, the Lord's supper, and fasting.

Q. How long is every Christian to use the means of grace?

A. To his life's end.

SECTION VII.

THE LORD'S PRAYER, CREED, AND TEN COMMANDMENTS.

Q. Let me hear you repeat the Lord's prayer.

A. Our Father who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Q. Rehearse the articles of your belief.

A. I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead; I believe in the Holy Ghost; the holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Q. Repeat the ten commandments.

A. I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work ; but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates ; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honor thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

APPENDIX TO No. I.

A SHORT CATECHISM OF SCRIPTURE NAMES, FOR
CHILDREN OF THE SAME AGE.

Q. Who was Adam?

A. The first man that God made, and the father of us all.

Q. Who was Eve?

A. The first woman, and mother of us all.

Q. Who was Cain?

A. Adam's eldest son, who killed his brother Abel.

Q. What was Abel?

A. A better man than Cain; and therefore Cain hated him.

Q. Who was Enoch?

A. A man who pleased God, and who was taken up to heaven without dying.

Q. Who was Noah?

A. That good man who was saved when the world was drowned.

Q. Who was Abraham?

A. The pattern of believers, and the friend of God.

Q. Who was Isaac?

A. Abraham's son, according to God's promise.

Q. Who was Jacob?

A. Isaac's younger son.

Q. Who was Joseph?

A. Jacob's beloved son; but his brethren hated him, and sold him for a slave.

Q. Who were the twelve patriarchs ?

A. The twelve sons of Jacob, and the fathers of the people of Israel.

Q. Who was Pharaoh ?

A. The King of Egypt, who was drowned in the Red Sea, with his army.

Q. Who was Moses ?

A. The deliverer and lawgiver of the people of Israel, who led them through the wilderness.

Q. Who was Aaron ?

A. Moses's brother, and the first High-Priest of Israel.

Q. Who were the Priests ?

A. They who offered sacrifices to God, and taught his laws to men.

Q. Who was Joshua ?

A. The leader of Israel when Moses was dead, who brought them into the Promised Land.

Q. Who were the Prophets ?

A. Persons whom God taught to foretell things to come, and to make known his mind to the world.

Q. Who was David ?

A. The man after God's own heart, who was raised from a shepherd to be King of Israel.

Q. Who was Absalom ?

A. David's wicked son, who rebelled against his father, and he was killed as he hung on a tree.

Q. Who was Solomon ?

A. David's beloved son, a king of Israel, and the wisest of men.

Q. Who was Elijah ?

A. The prophet who was carried to heaven in a chariot of fire.

Q. Who was Daniel ?

A. The prophet who was cast into a den of lions, because he prayed to the true God, and was preserved unhurt.

Q. Who were Shadrach, Meshach, and Abednego?

A. The three Jews who would not worship an image; for which cause they were cast into a fiery furnace, but yet were not burned.

Q. Who was Jesus Christ?

A. The Son of God, and the Saviour of men.

Q. Who was the Virgin Mary?

A. The mother of Jesus Christ.

Q. Who was Joseph the Carpenter?

A. The supposed father of Christ, because he married his mother.

Q. Who were the Jews?

A. The family of Abraham, Isaac, and Jacob, whom God chose for his own people.

Q. Who were the Gentiles?

A. All the nations besides the Jews.

Q. Who were the Cæsars?

A. The Emperors of Rome, and rulers of a great part of the world.

Q. Who was Herod the Great?

A. The King of Judea, who killed all the children in Bethlehem, hoping to kill Christ.

Q. Who was John the Baptist?

A. The prophet who told the Jews that Christ was to come.

Q. Who was the other Herod?

A. The King of Galilee, who cut off John the Baptist's head.

Q. Who were the disciples of Christ?

A. Those who learned of him as their Master.

Q. Who was Lazarus?

A. A friend of Christ, whom he raised to life when he had been dead four days.

Q. Who was Martha?

A. Lazarus's sister, who was cumbered too much in making a feast for Christ.

Q. Who was Mary the sister of Martha?

A. The woman that chose the better part, and heard Jesus preach.

Q. Who were the apostles?

A. Those twelve disciples whom Christ chose for the chief ministers of his gospel.

Q. Who was Simon Peter?

A. The apostle who denied Christ, but soon afterwards wept bitterly for his sin, and was pardoned.

Q. Who was John?

A. The beloved apostle who leaned on the bosom of Christ.

Q. Who was Judas?

A. The wicked disciple who betrayed Christ with a kiss.

Q. Who was Caiaphas?

A. The high-priest who condemned Christ.

Q. Who was Pontius Pilate?

A. The Governor of Judea, who ordered Christ to be crucified.

Q. Who was Joseph of Arimathea?

A. A rich man who buried Christ in his own tomb.

Q. Who were the four evangelists?

A. Matthew, Mark, Luke, and John, who wrote the history of Christ's life and death.

Q. Who were Ananias and Sapphira?

A. A man and his wife who were struck dead for telling a lie.

Q. Who was Stephen?

A. The first man who was put to death for Christ's sake.

Q. Who was Paul?

A. A young man who was first a persecutor, but afterwards an apostle of Christ.

Q. Who was Dorcas?

A. A good woman who made clothes for the poor, and who was raised from death.

Q. Who was Elymas?

A. A wicked man who was struck blind for speaking against the gospel.

Q. Who was Eutychus?

A. A youth who slept at sermon, and, falling down, was taken up dead.

Q. Who was Timothy?

A. A young minister, who knew the Scriptures from a child.

Q. Who was Agrippa?

A. A king who was almost persuaded to be a Christian.

PRAYERS FOR LITTLE CHILDREN.

NOTE.—As soon as the children begin to learn these Catechisms, they should also learn the following prayers, concluding each with the Lord's Prayer.

THE INFANT'S OR YOUNG CHILD'S MORNING PRAYER.

ALMIGHTY GOD, the Maker of every thing in heaven and earth: the darkness goes away, and the daylight comes, at thy command: thou art good, and thou doest good continually.

I thank thee that thou hast taken care of me during the night, and that I am alive and well this morning.

Save me, O God, from evil all this day long; and may I love and serve thee for ever, for the sake of Jesus Christ, thy Son. Amen.

NOTE. The word *Amen* signifies that I believe all that I speak, and that I desire from my heart all that I pray for with my lips.

NOTE. When the child is five or six years old, he may enlarge this Morning Prayer, by adding the following:

Bestow on me every good thing which I need for my body and soul: assist me by thy Holy Spirit to do thy

will: make me always afraid to offend thee, and let me live and die in thy favor.

Hear the prayer of a child, O Lord, and pardon all my sins, because thy beloved Son died once on earth for sinful creatures, though he never sinned himself, and now he lives in heaven to pray for them and save them: may his name be praised for ever and ever. Amen.

THE INFANT'S OR YOUNG CHILD'S EVENING PRAYER.

O LORD GOD, who knowest all things, thou seest me by night as well as by day.

I pray thee, for Christ's sake, forgive me whatsoever I have done amiss this day, and keep me safe all the night while I am asleep.

I desire to lie down under thy care, and to abide for ever under thy blessing; for thou art the God of all power and of everlasting mercy. Grant this for the sake of Jesus Christ our Lord. Amen.

NOTE. When the child is five or six years old, he may enlarge this Evening Prayer by adding the two following paragraphs:

Bless all my friends* as well as myself; do good to them at all times and in all places, and help me always to serve them in love.

And when I have done thy will here, by thy grace assisting me, and enjoyed thy blessings on earth, then give my soul a place in heaven, that I may there dwell with thee, and with thy Son Jesus Christ; for heaven and earth, and all things in them, are thine for ever and ever. Hear me, O Lord, for the sake of Jesus Christ thy Son. Amen.

* Here the child may mention father and mother, and other relations.

THE YOUNG CHILD'S PRAYER, FOR THE LORD'S DAY,
TO BE ADDED TO THE MORNING PRAYER.

SUFFER me not, O Lord, to waste this thy day in sin and folly ; but let me worship thee with much delight. Teach me to know more of thee, and to serve thee better than ever I have done before, that I may be made fit to dwell in heaven, where thy worship and service will be everlasting, through Jesus Christ our Lord. Amen.

THE YOUNG CHILD'S PRAYER, FOR THE LORD'S DAY,
TO BE ADDED TO THE EVENING PRAYER.

O MOST gracious God, let me never forget the many good things that I have heard this day ; but let them abide in my heart so as to amend my life, that I may be able to give a good account of them to Jesus Christ, our Lord and Saviour, when he comes to judge the world at the last day, for whose sake I ask all blessings, and to whom be glory for ever and ever. Amen.

CATECHISMS

OF THE

WESLEYAN METHODISTS:

COMPILED AND PUBLISHED BY ORDER OF THE

BRITISH CONFERENCE.

ADAPTED TO THE USE OF FAMILIES AND SCHOOLS

CONNECTED WITH

THE METHODIST EPISCOPAL CHURCH, SOUTH.

NO. II.—FOR CHILDREN OF SEVEN YEARS OF
AGE AND UPWARD.

WITH AN APPENDIX,

CONTAINING A SHORT CATECHISM OF SCRIPTURE NAMES, AND
PRAYERS FOR LITTLE CHILDREN.

REVISED BY THOS. O. SUMMERS, D.D.

Nashville, Tenn.:

SOUTHERN METHODIST PUBLISHING HOUSE.

1861.

WESLEYAN CATECHISM.

No. II.

FOR CHILDREN OF SEVEN YEARS OF AGE AND
UPWARD.

N. B.—In this catechism the principles of the First Catechism are enlarged; and Scripture proofs are placed under the answer, where they can receive appropriate illustrations from the word of God.

SECTION I.

OF GOD.

QUESTION. What is God?

ANSWER. An infinite and eternal Spirit.

John iv. 24. God is a Spirit; and they that worship him must worship him in spirit and in truth.

Q. What do you mean by an infinite Spirit?

A. One whose knowledge, power, goodness, justice, and other attributes, are not limited by any imperfection or defect.

Psalms cxlvii. 5. Great is our Lord, and of great power: his understanding is infinite.

Q. What do you mean by an eternal Spirit?

A. One who is without beginning and without end.

Psalms xc. 2. From everlasting to everlasting thou art God.

Q. Where is God?

A. Everywhere.

Jeremiah xxiii. 24. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

Q. What can God do?

A. Whatever he will.

Job xlii. 2. I know that thou canst do every thing, and that no thought can be withholden from thee.

Matt. xix. 26. Jesus said unto them, With men this is impossible; but with God all things are possible.

Q. Does God know all things?

A. Yes, every thought in man's heart, every word, and every action.

Q. Where is this said in the Scriptures?

A. In Psalm cxxxix. 2-4. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

Q. What more do the Scriptures teach you concerning God?

A. That he is holy and righteous, faithful and true, gracious and merciful.

Q. How does it appear from Scripture that he is holy and righteous?

A. Exod. xv. 11. Glorious in holiness, fearful in praises, doing wonders.

Psalm cxlv. 17. The Lord is righteous in all his ways, and holy in all his works.

Q. How does it appear from the Scriptures that God is faithful and true?

A. Num. xxiii. 19. God is not a man, that he should lie; neither the son of man, that he should repent.

Deut. xxxii. 4. A God of truth, and without iniquity; just and right is he.

Q. Where do we learn that he is gracious and merciful?

A. Exod. xxxiv. 6, 7. The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.

Psalm cxlv. 9. The Lord is good to all; and his tender mercies are over all his works.

Q. Are there more Gods than one?

A. There is but one only, the living and true God.

Deut. vi. 4. Hear, O Israel, The Lord our God is one Lord.

Jer. x. 10. The Lord is the true God, he is the living God, and an everlasting King.

Q. How many persons are there in the Godhead?

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Matt. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Q. In what manner, then, ought you to think of God?

A. With fear and love.

Jer. x. 7. Who would not fear thee, O King of nations? for to thee doth it appertain; forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

Matt. xxii. 37. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Q. How ought you to speak of God?

A. With reverence and praise.

Exod. xx. 7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Psalm lxxxix. 7. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

SECTION II.

OF THE CREATION OF MAN.

Q. Do you know what you are?

A. I am a creature of God, for he made me, both body and soul.

Isaiah xlv. 11, 12. Thus saith the Lord, I have made the earth, and created man upon it.

Job x. 11. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

Zech. xii. 1. The Lord—formeth the spirit of man within him.

Q. What is your body?

A. This outward frame.

Q. What is your soul?

A. That within me which thinks and knows, wishes and desires, rejoices and is sorry; which my body cannot do.

Job xxxii. 8. There is a spirit in man; and the inspiration of the Almighty giveth them understanding.

Job xxxv. 11. God,—who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven.

Q. Wherein doth your soul further differ from your body?

A. My body is made of flesh and blood, and will die; but my soul is a spirit, and will live after my body is dead.

Luke xxiv. 39. A spirit hath not flesh and bones.

Eccles. xii. 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

Matt. x. 28. Fear not them which kill the body, but are not able to kill the soul.

Q. Is not your soul, then, of great value?

A. It is; more valuable than the whole world.

Mark viii. 36. What shall it profit a man if he shall gain the whole world, and lose his own soul?

Q. Did God create any thing besides man?

A. He created the heavens and the earth, and all things which are therein.

Gen. i. 1. In the beginning God created the heaven and the earth.

Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God.

Q. Why did God create all things?

A. For the manifestation of his glory, and to give happiness to his creatures.

Ps. xix. 1. The heavens declare the glory of God; and the firmament sheweth his handy work.

Ps. xxxiii. 5. The earth is full of the goodness of the Lord.

Q. Does God preserve all things which he hath made?

A. He upholdeth "all things by the word of his power." Heb. i. 3.

Acts xvii. 28. In him we live, and move, and have our being.

Q. Do all good things which we enjoy come from him?

A. "He satisfieth the desire of every living thing." Ps. cxlv. 15, 16.

Q. What is God's providence?

A. His most holy, wise, and powerful preservation and government of all his creatures and all their actions.

Ps. ciii. 19. His kingdom ruleth over all.

Matt. x. 30. The very hairs of your head are all numbered.

1 Tim. vi. 15. King of kings, and Lord of lords.

Ps. lxxvi. 10. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

SECTION III.

OF THE FALL OF MAN.

Q. You have learned that man was made to know, love, and serve God: have all men done so?

A. They have not: "All have sinned, and come short of the glory of God." Rom. iii. 23.

Q. Did our first parents continue in the state in which God created them?

A. They fell from that state by sinning against God.

Q. What is sin?

A. Sin is any want of conformity to, or transgression of, the law of God.

1 John iii. 4. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

Q. What was the sin by which our first parents fell from that holy and happy state in which they were created?

A. Their eating of the forbidden fruit.

Gen. ii. 16, 17. The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

Gen. iii. 6, 7. When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

Q. Why were they commanded not to eat of this fruit?

A. To try them, whether they would obey God or not.

Q. Wherein did the evil of eating the forbidden fruit consist?

A. In their unbelief, and disobedience to God; to whom, as their Creator, Benefactor, and Governor, they ought to have implicitly submitted themselves.

Q. Into what state did the fall bring mankind?

A. The fall brought mankind into a state of sin and misery.

Rom. v. 12. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Q. Wherein consists the sinfulness of that state into which man fell?

A. It consists in the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Rom. v. 19. By one man's disobedience many were made sinners.

Rom. iii. 10. There is none righteous, no, not one.

Ps. li. 5. Behold, I was shapen in iniquity, and in sin did my mother conceive me.

Q. In what consists the misery of that state into which man fell?

A. All mankind being born in sin, and following the devices and desires of their own corrupt hearts, are under the wrath and curse of God, and so are made liable to the miseries of this life, to death itself, and to the pains of hell hereafter.

Eph. ii. 3. And were by nature the children of wrath, even as others.

Gal. iii. 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Rom. vi. 23. The wages of sin is death.

Q. By what means were our first parents led to commit so great a sin against God?

A. By the subtlety of the devil, who as a serpent beguiled Eve.

Gen. iii. 13. And the woman said, The serpent beguiled me, and I did eat.

Q. Who is the devil?

A. The chief of the fallen angels, who, before the creation of man, sinned against God, and were cast out of heaven.

Jude 6. The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

Q. What is the present state of those fallen angels?

A. They are reserved to the judgment of the great day.

Q. What is their employment?

A. Their employment is to tempt men to sin, and to lead them to their own place of misery.

1 Peter v. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Q. Can they do what they please?

A. They cannot: God controls their power, and

will save from their malice and subtlety all those who put their trust in him.

James iv. 7. Resist the devil, and he will flee from you.

Luke xxii. 31, 32. Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.

Rom. xvi. 20. The God of peace shall bruise Satan under your feet.

Q. Are all wicked people, then, under the power of Satan?

A. They are; for "he leads them captive at his will." 2 Tim. ii. 26.

Q. How does Satan tempt men to sin?

A. By putting evil thoughts and desires into their minds, to which they willingly yield.

You see, then, the sad condition into which all men are brought by sin. They are under the power of Satan, the slaves of sin, and exposed to misery here and hereafter. Now learn more fully by what means you are to be delivered from this sinful and miserable state.

SECTION IV.

OF THE REDEMPTION OF THE WORLD BY OUR LORD JESUS CHRIST.

Q. What is redemption?

A. The deliverance of man from the guilt, power, pollution, and punishment of sin, and his restoration to the favor and image of God.

Q. Who is the Redeemer of man?

A. Our Lord Jesus Christ.

Matt. i. 21. Thou shalt call his name Jesus; for he shall save his people from their sins.

Col. i. 14. We have redemption through his blood, even the forgiveness of sins.

1 Thess. i. 10. Jesus, which delivered us from the wrath to come.

Q. Who is Jesus Christ?

A. The Son of God, and the second person in the glorious Trinity, who became man, and so was, and continues to be, God and man, in two distinct natures, and one person, for ever.

1 Tim. ii. 5. There is one God, and one Mediator between God and man, the man Christ Jesus.

John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

John i. 14. The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.

Q. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and was born of her, yet without sin.

Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.

Luke i. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.

Q. Why did the Son of God become man?

A. That he might be an example of perfect holiness, teach us his heavenly doctrine, and suffer and die in our room and stead.

1 John ii. 6. He that saith he abideth in him ought himself so to walk, even as he walked.

1 Pet. ii. 21. Christ also suffered for us, leaving us an example that ye should follow his steps.

John xv. 15. All things that I have heard of my Father I have made known unto you.

Heb. ix. 28. Christ was once offered to bear the sins of many.

1 Pet. iii. 18. Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.

Q. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born of a woman; in the meanness and poverty of his outward circumstances; in his being forty days tempted

of the devil; in his being despised and rejected of men; in his enduring the cursed death of the cross; and in his being buried and continuing under the power of death for a time.

Isa. liii. 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief.

Phil. ii. 7, 8. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Matt. xii. 40. So shall the Son of man be three days and three nights in the heart of the earth.

Q. Was it necessary that Christ should thus suffer and die for our redemption?

A. It was; for by that means he offered a full satisfaction and atonement to Divine justice for the sins of the whole world.

1 John ii. 2. He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

Q. How did the death of Christ satisfy Divine justice?

A. Our sins deserved death; but Christ being both God and man, and perfectly righteous, there was an infinite value and merit in his death, which being undergone for our sakes and in our stead, Almighty God exercises his mercy in the forgiveness of sins, consistently with his justice and holiness.

1 Pet. i. 18, 19. Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ.

1 Pet. iii. 18. Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.

Rom. iii. 26. That he might be just, and the justifier of him which believeth in Jesus.

Q. What do you learn from the death of Christ?

A. I learn the infinite evil of sin in the sight of God, who could not suffer it to go unpunished.

Heb. ix. 22. Without shedding of blood is no remission.

Q. What further do you learn from the death of Christ?

A. I learn that God is love; for "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

Q. What more do you learn from the death of Christ?

A. I learn, also, that God is a being of awful justice, and that in the death of our Lord Jesus both his love and justice are harmonized and glorified.

Isa. liii. 10. It pleased the Lord to bruise him; he hath put him to grief.

Rom. iii. 26. To declare—his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Psalm lxxxv. 10. Mercy and truth are met together: righteousness and peace have kissed each other.

Let us, then, my dear child, devoutly say with St. Paul, "Thanks be unto God for his unspeakable gift;" and with St. John, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father. to him be glory and dominion for ever and ever. Amen."

Q. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in his ascending into heaven, and his sitting at the right hand of God the Father, and in his appointment to judge the world at the last day.

1 Cor. xv. 4. And that he was buried, and that he rose again the third day, according to the Scriptures.

Mark xvi. 19. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Acts xvii. 31. He hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained.

Q. What offices does Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of

a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Acts iii. 22. Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

Heb. v. 6. Thou art a priest for ever, after the order of Melchisedek.

Psalms ii. 6. Yet have I set my king upon my holy hill of Zion.

Q. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation.

John i. 18. No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.

John xx. 31. These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

John xiv. 26. The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.

Q. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest in his once offering up of himself as a sacrifice to satisfy Divine justice, and to reconcile us to God, and in making continual intercession for us.

Heb. ix. 28. Christ was once offered to bear the sins of many.

Heb. ii. 17. In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people.

Heb. vii. 25. He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Q. How doth Christ execute the office of a king?

A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Isa. xxxiii. 22. The Lord is our judge, the Lord is our lawgiver, the Lord is our king: he will save us.

1 Cor. xv. 25. He must reign till he hath put all enemies under his feet.

Q. Who were the disciples of Christ?

A. Those who believed on his word, and became his followers, while he was in this world.

Q. Who were the apostles of our Lord?

A. Twelve disciples, whom he called to be witnesses of his miracles, death, resurrection, and ascension, and who were to bear testimony of these things to Jews and Gentiles.

Q. What command did Christ give to his apostles before his ascension into heaven?

A. Mark xvi. 15, 16. Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Q. What is the gospel?

A. It is the good news of salvation through our Lord Jesus Christ, contained in the New Testament.

Luke ii. 10, 11. Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Q. Can you more particularly describe the gospel?

A. It is, 1. An account of the coming of Jesus Christ into the world, of his teaching, his manner of life, his miracles, his death, and his resurrection. 2. It contains the commands of God to all men, everywhere, to repent of their sins, and to believe in Christ. 3. It is the promise of God to pardon, sanctify, and save from eternal death, all who thus repent and believe on his Son.

Q. What is repentance?

A. True repentance is a grace of the Holy Spirit, whereby a sinner, from the sense of his sins, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it to God, with full purpose of, and endeavors after, future obedience.

Acts xi. 18. Then hath God also to the Gentiles granted repentance unto life.

Acts ii. 47. When they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Ps. cxix. 59. I thought on my ways, and turned my feet unto thy testimonies.

Q. What is faith in general?

A. It is a conviction of the truth and reality of those things of which God hath told us in the Bible.

Heb. xi. 1. Now faith is the substance of things hoped for, the evidence of things not seen.

Q. What is faith in Jesus Christ?

A. Faith in Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

John i. 12. As many as received him, to them gave he power to become the sons of God, even to them that believed on his name.

Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Q. Is it by faith in Christ that we are justified?

A. It is : "Being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. v. 1.

Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ.

Q. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the sake of Christ.

Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

2 Cor. v. 21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Rom. v. 19. As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Q. What other benefits do we receive at the same time with justification?

A. Adoption and regeneration.

Rom. viii. 1. There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

John i. 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Q. What is adoption?

A. Adoption is an act of God's free grace, whereby, upon the forgiveness of sins, we are received into the number, and have a right to all the privileges of the sons of God.

1 John iii. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

Rom. viii. 17. If children, then heirs; heirs of God, and joint-heirs with Christ.

Q. What blessings do in this life accompany our justification and adoption?

A. A sense of God's love, peace of conscience, joy in the Holy Ghost, and hope of the glory of God.

Rom. v. 1. Being justified by faith, we have peace with God, through our Lord Jesus Christ.

Rom. v. 5. The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Rom. viii. 17. And if children, then heirs; heirs of God, and joint-heirs with Christ.

Q. What is regeneration, or the new birth?

A. It is that great change which God works in the soul, when he raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty, when it is created anew in Christ Jesus, when it is renewed after the image of God, in righteousness and true holiness.

2 Cor. v. 17. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

John iii. 3. Except a man be born again, he cannot see the kingdom of God.

2 Thess. ii. 13. God hath from the beginning chosen you to salvation, through sanctification of the Spirit.

Q. What follows from our regeneration, or being born again?

A. Then our sanctification being begun, we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness.

1 Peter ii. 2. As new-born babes, desire the sincere milk of the word, that ye may grow thereby.

Q. What is entire sanctification?

A. The state of being entirely cleansed from sin, so as to love God with all our heart, and mind, and soul, and strength, and our neighbor as ourselves.

1 Thess. v. 23. The very God of peace sanctify you wholly.

Matt. v. 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

1 John iii. 3. And every man that hath this hope in him purifieth himself, even as he is pure.

Matt. xii. 33. Make the tree good, and his fruit good.

Q. What benefits do believers receive from Christ at death?

A. The souls of believers at death do immediately pass into glory, while their bodies rest in their graves till the resurrection.

Phil. i. 23. Having a desire to depart, and to be with Christ.

1 Thess. iv. 14. Them also which sleep in Jesus will God bring with him.

Q. What benefits will believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and accepted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

1 Cor. xv. 43. It is sown in dishonor, it is raised in glory.

Matt. x. 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

1 Thess. iv. 17. So shall we ever be with the Lord.

SECTION V.

OF THE HOLY GHOST.

Q. Is the Holy Ghost, of whom you have spoken, a Divine person?

A. The Holy Ghost is the third person in the Trinity, equal in power and glory to the Father and the Son.

Matt. xxviii. 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Q. Do the Scriptures ascribe any part of the work of creation to the Holy Spirit?

A. They do. "The earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters." Gen. i. 2.

Q. Are not works of providence ascribed to him?

A. They are; the preservation of the different kinds of animals from age to age.

Psalms civ. 30. Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth.

Q. Were not the Scriptures given by the inspiration of the Holy Ghost?

A. "All Scripture is given by inspiration of God." 2 Tim. iii. 16.

2 Pet. i. 21. Holy men of God spake as they were moved by the Holy Ghost.

Q. What offices did the Holy Ghost perform for Christ?

A. He framed the human nature of Christ in the womb of the Virgin, so that he was born without sin; and gave to him wisdom and grace without measure.

Luke i. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy

thing which shall be born of thee, shall be called the Son of God.

Luke ii. 52. And Jesus increased in wisdom and stature, and in favor with God and man.

Isa. lxi. 1. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Q. What offices does the Holy Ghost perform for those who believe in Christ?

A. He enlightens their minds to understand the Scriptures, assists them in their prayers, bears witness with their spirits that they are the children of God, comforts them in trouble, sanctifies them from all sin, inward and outward, fills their hearts with perfect love to God and to all mankind, and with other excellent graces and virtues.

Q. Mention a few passages of Scripture to prove this.

A. John xvi. 13. When he, the Spirit of truth, is come, he will guide you into all truth.

Rom. viii. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Rom. viii. 16. The Spirit itself beareth witness with our spirit, that we are the children of God.

John xiv. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Gal. v. 22, 23. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Q. What is the Church of Christ?

A. The whole body of true believers in every age and place.

Q. What offices does the Holy Ghost perform for the Church of Christ?

A. He calls and qualifies men from time to time to preach the word and minister the sacraments, renders their preaching effectual to the conversion of sinners

and the edification of believers, and is present in all the ordinances of public worship.

Acts xx. 28. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost has made you overseers.

1 Thess. i. 5. Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.

John xiv. 16. He shall give you another Comforter, that he may abide with you for ever.

Q. By what means do you obtain the help and comfort of the Holy Spirit?

A. By prayer.

Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

SECTION VI.

OF THE LAW OF GOD.

Q. What is the law of God?

A. The law of God is his will respecting mankind in general, both as to what they are to do, and to leave undone.

Q. Where is the law to be found?

A. In the Holy Scriptures of the Old and New Testaments.

Q. What is said of the excellence of this law in the Scriptures?

A. That "the law is holy, and the commandment holy, and just, and good." Rom. vii. 12.

Q. Did not Jesus Christ sum up the whole law of God in two great commandments?

A. He did. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments

hang all the law and the prophets." Matt. xxii. 37-40.

Q. Have we not a larger summary of the law of God also in the Scriptures?

A. We have; in the ten commandments, first written by the finger of God on two tables of stone, and given to Moses, but now recorded in the twentieth chapter of the book of Exodus.

Q. Have these ten commandments any particular name?

A. The ten commandments are called the moral law, as in substance containing all the moral duties required of all mankind in the Scriptures; and they are called the *moral* law, also, to distinguish them from the laws given by God to the children of Israel respecting the *ceremonies* of religious worship, and their political duties, which were chiefly binding upon the Israelites only.

Q. Repeat the ten commandments.

A. I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor

thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Q. What do you chiefly learn by these commandments?

A. I learn two things: my duty toward God, and my duty toward my neighbor.

Q. What is your duty toward God?

A. My duty toward God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honor his holy name, his Sabbath, and his word, and to serve him truly all the days of my life.

Q. What is your duty toward your neighbor?

A. My duty toward my neighbor is to love him as myself, and to do to all men as I would they should do unto me; to love, honor, and succor my father and mother; to honor and obey my civil rulers; to submit myself to all my governors, teachers, spiritual pastors, and masters; to order myself lowly and reverently to all my betters; to hurt nobody by word or deed; to be

true and just in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering; to keep my body in temperance, soberness, and chastity; not to covet or desire other men's goods; but to learn and labor truly to get my own living, and to do my duty in that state of life unto which it shall please God to call me.

Q. What other information do the Scriptures give us respecting the law of God?

A. These ten commandments are further explained and enforced, and the principles they contain applied to various duties and cases, both in the Old and New Testaments.

Q. Where is this done in particular?

A. In our Lord's sermon on the mount, and in his discourses at other times, when he explains the spiritual and extensive meaning of the moral law, and enjoins its observance upon all his disciples to the end of time.

Matt. v. 17, 18. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled.

Q. Did our Saviour make any *addition* to the ten commandments?

A. He said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John xiii. 34.

Q. What does this new commandment mean?

A. This new commandment means that we should not only love our neighbor as ourselves, but that we should bear a particular affection for all those who, like ourselves, are the disciples of Christ, by whatever name they are called.

Eph. vi. 24. Grace be with all them that love our Lord Jesus Christ in sincerity.

1 John iv. 11. Beloved, if God so loved us, we ought also to love one another.

1 John iii. 16. We ought to lay down our lives for the brethren.

Q. What *explanations* of the law of God, as summed up in the ten commandments, do we find in the New Testament?

A. Our Lord hath taught us, that the ten commandments do not only forbid sin in outward actions, but also in the thoughts and purposes of the mind.

Matt. v. 21, 22. It was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother, without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire.

Q. Does not St. James teach us that if we break but one of the commandments, we shall fall into condemnation?

A. He does. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James ii. 10.

Q. Does not our Lord show us who we are to understand by our neighbor, whom we are commanded to love as ourselves?

A. He does. In the parable of the good Samaritan, he has told us that every man of every nation is our neighbor, and that if any be in distress, we are bound to help and relieve them.

Q. Has not our Lord given us another important precept founded upon our love to our neighbor?

A. He has. "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. vii. 12.

Q. Has he not also given us certain rules to direct us in our conduct toward our enemies?

A. He has. "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. v. 44.

Q. How does our Lord direct us to behave toward them who have injured us?

A. We are commanded to forgive them.

Matt. vi. 15. If ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Q. Does not the law of God, as explained and enlarged in the New Testament, contain various commands as to our tempers and dispositions?

A. It does : that we ought to be meek and lowly ; patient under sufferings, and kind to all men.

Matt. xi. 29. Learn of me, for I am meek and lowly in heart.

Luke xxi. 19. In your patience possess ye your souls.

Gal. vi. 10. As we have, therefore, opportunity ; let us do good unto all men.

Q. Does it not contain various precepts as to our conduct in the different relations of life?

A. It does. 1. As to husbands and wives.

Eph. v. 25. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it.

Eph. v. 22. Wives, submit yourselves unto your own husbands, as unto the Lord.

2. As to parents and children.

Eph. vi. 4. Fathers, provoke not your children to wrath ; but bring them up in the nurture and admonition of the Lord.

Eph. vi. 1. Children, obey your parents in the Lord ; for this is right.

3. As to masters and servants.

1 Pet. ii. 18. Servants, be subject to your own masters with all fear ; not only to the good and gentle, but also to the froward.

Col. iv. 1. Masters, give unto your servants that which is just and equal ; knowing that ye also have a Master in heaven.

4. As to obedience to magistrates and governors.

Rom. xiii. 1. Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be are ordained of God.

1 Pet. ii. 17. Honor all men ; love the brotherhood ; fear God ; honor the king.

5. As to ministers of the gospel.

Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account.

Q. To what end serveth the law of God?

A. The law of God serveth, in the first place, as the rule of our conduct; and in the second to convince us of sin; for "by the law is the knowledge of sin." Rom. iii. 20.

Rom. iii. 23. All have sinned, and come short of the glory of God.

Ps. xix. 12. Who can understand his errors?

Q. Are all transgressions of the law equally great?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

John xix. 11. He that delivered me unto thee hath the greater sin.

Q. What doth every sin deserve?

A. Every sin serveth God's wrath and curse, both in this life and that which is to come.

Gal. iii. 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Rom. vi. 23. The wages of sin is death.

Q. Does the law of God promise the pardon of sin to those who have transgressed it?

A. It does not: pardon is promised only in the gospel, through faith in our Lord Jesus Christ.

Q. Then all who do not repent of their sins, and believe in Christ, as before explained, must remain for ever under the curse and vengeance of this just and holy law?

A. Certainly; for "he that believeth not shall be damned." Mark xvi. 16.

Q. But might you not obtain forgiveness by repenting, and keeping the law of God in future?

A. This I am not able to do without the grace of Christ; for "they that are in the flesh cannot please

God." Rom. viii. 8. But if I could, present obedience cannot atone for my past sins, every one of which lays me under the curse of the law.

Q. Well, then, trusting in the merits of Christ, as a helpless, guilty, and undone sinner, you will obtain the remission of your sins; and being regenerated by the Holy Spirit, will you be enabled by his help thenceforward to please God, and keep his commandments?

A. I shall: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." -Rom. viii. 3, 4,

1 John iii. 9. Whosoever is born of God doth not commit sin.

Seeing, therefore, that you can only be saved from your natural misery and sinfulness by Jesus Christ, flee to him for refuge, earnestly praying to him for forgiveness of your past sins, and for a new heart and a right spirit, that you may supremely love and faithfully serve him all the days of your life.

SECTION VII.

OF THE SACRAMENTS.

Q. How many sacraments hath Christ ordained in his Church?

A. Two: Baptism and the Supper of the Lord.

Q. What mean you by the word sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. What is the outward and visible sign or form in baptism?

A. The application of water in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

Q. What is the inward and spiritual grace signified by this?

A. Our being cleansed from sin, and becoming new creatures in Christ Jesus.

Acts xxii. 16. Arise and be baptized, and wash away thy sins, calling on the name of the Lord.

Q. What are the actual privileges of baptized persons?

A. They are made members of the visible Church of Christ; their gracious relation to him as the second Adam, and as the Mediator of the new covenant, is solemnly ratified by Divine appointment; and they are thereby recognized as having a claim to all those spiritual blessings of which they are the proper subjects.

Q. What doth your baptism in the name of the Father, the Son, and the Holy Ghost, oblige you to do?

A. My baptism obliges me, first, to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; secondly, that I should believe all the articles of the Christian faith; and, thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Q. Why was the sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. What is the outward part or sign of the Lord's Supper?

A. Bread and wine, which the Lord hath commanded to be received.

1 Cor. xi. 23-26. The Lord Jesus, the same night in which he was betrayed, took bread. After the same manner also he took the cup, when he had supped, saying, This do in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

Q. What is the thing signified by this outward sign?

A. The body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper, to the strengthening and refreshing of their souls.

1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

John vi. 54, 55. Whoso eateth my flesh and drinketh my blood, hath eternal life. For my flesh is meat indeed, and my blood is drink indeed.

Q. Why ought we to partake of the Lord's Supper regularly and frequently?

A. 1. In obedience to Christ's commandment, "This do in remembrance of me." Luke xxii. 19.

2. To make a holy profession of Christ and his cross, by declaring our entire dependence on his death as the only atonement for our sins, and as our only hope of salvation.

3. To declare our love and thankfulness to him; and to enjoy communion with God, and with our fellow-Christians, in the remembrance of Christ's death.

Q. What is required of those who come to the Lord's Supper?

A. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; and whether they have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and are in charity with all men.

1 Cor. xi. 28. Let a man examine himself, and so let him eat of that bread, and drink of that cup.

SECTION VIII.

OF THE WORD OF GOD AND PRAYER.

Q. In what is the word of God contained?

A. In the Scriptures of the Old and New Testaments.

Q. How are we to use the word of God to our benefit?

A. By frequently and seriously reading and hearing it, with prayer to God that his Holy Spirit may show us its meaning, and apply it to our hearts.

John v. 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

Rom. x. 17. Faith cometh by hearing, and hearing by the word of God.

Q. With what disposition of mind ought we to read and hear God's holy word?

A. With a meek and teachable disposition; with faith; and an intention to practice it, by God's grace.

James i. 21. Receive with meekness the engrafted word, which is able to save your souls.

Matt. xi. 25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Heb. iv. 2. The word preached did not profit them, not being mixed with faith in them that heard it.

John vii. 17. If any man will do his will, he shall know of the doctrine, whether it be of God.

Q. Ought we not often to think upon what we have heard and read?

A. We ought to lay up the word of God in our hearts, and meditate therein day and night.

Ps. cxix. 11. Thy word have I hid in mine heart, that I might not sin against thee.

Luke ii. 19. But Mary kept all these things, and pondered them in her heart.

Q. What is prayer?

A. Prayer is the offering up of our desires to God

for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Ps. lxii. 8. Trust in him at all times; ye people, pour out your hearts before him: God is a refuge for us.

John xvi. 23. Whatsoever ye shall ask the Father in my name, he will give it to you.

Dan. ix. 4. And I prayed unto the Lord my God, and made my confession.

Phil. iv. 6. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known to God.

Q. Where are we required to offer up our prayers and thanksgivings?

A. Publicly, in the house of God; and privately, in our closets.

Ps. c. 4. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

Matt. vi. 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

Q. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the Lord's Prayer.

Q. Repeat that prayer.

A. Our Father who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Q. What doth the preface of our Lord's prayer teach us?

A. The preface of our Lord's prayer, which is, "Our Father who art in heaven," teaches us to draw near to

God with all holy reverence and confidence, as children to a father, able and ready to help them; and that we should pray with and for others.

Isa. lxiv. 9. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

Rom. viii. 15. Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Luke xi. 13. If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Q. What do we pray for in the first petition?

A. In the first petition, which is, "Hallowed be thy name," we pray that God would enable us, and others, to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Ps. lxxvii. 1-3. God be merciful unto us, and bless us; and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee.

Rom. xi. 36. Of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Q. What do we pray for in the second petition?

A. In the second petition, which is, "Thy kingdom come," we pray that Satan's kingdom may be destroyed; that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

Ps. lxxviii. 1. Let God arise, let his enemies be scattered, let them also that hate him flee before him.

Ps. li. 18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

2 Thess. iii. 1. Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you.

Rom. x. 1. My heart's desire and prayer to God for Israel is, that they may be saved.

Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

Q. What do we pray for in the third petition?

A. In the third petition, which is, "Thy will be done on earth, as it is in heaven," we pray that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Ps. cxix. 34-36. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies.

Acts xxi. 14. When he would not be persuaded, we ceased, saying, The will of the Lord be done.

Ps. ciii. 20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. 22. Bless the Lord, all his works, in all places of his dominion; bless the Lord, O my soul.

Q. What do we pray for in the fourth petition?

A. In the fourth petition, which is, "Give us this day our daily bread," we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Prov. xxx. 8. Remove far from me vanity and lies: give me neither poverty nor riches: feed me with food convenient for me.

Ps. xc. 17. Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Q. What do we pray for in the fifth petition?

A. In the fifth petition, which is, "And forgive us our trespasses, as we forgive them that trespass against us," we pray that God, for Christ's sake, would freely pardon all our sins, which we are the rather encouraged to ask, because, by his grace, we are enabled from the heart to forgive others.

Ps. li. 1. Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

Dan. ix. 17, 19. Cause thy face to shine,—for the Lord's sake, O Lord, hear; O Lord, forgive;—for thine own sake.

Matt. vi. 14. If ye forgive men their trespasses, your heavenly Father will also forgive you.

Q. What do we pray for in the sixth petition ?

A. In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray that God would either keep us from being brought into such circumstances as will especially tempt us to sin, or support and deliver us when we are tempted.

Matt. xxvi. 41. Watch and pray, that ye enter not into temptation.

Ps. xix. 13. Keep back thy servant also from presumptuous sins ; let them not have dominion over me.

Ps. li. 10, 12. Create in me a clean heart, O God ; and renew a right spirit within me. Restore unto me the joy of thy salvation ; and uphold me with thy free Spirit.

Q. What does the conclusion of the Lord's prayer teach us ?

A. The conclusion of the Lord's prayer, which is, "For thine is the kingdom, and the power, and the glory, for ever and ever, Amen," teacheth us to take encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him ; and in testimony of our desire and assurance to be heard, we say, Amen.

Dan. ix. 18, 19. We do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear ; O Lord, forgive ; O Lord, hearken and do ; defer not, for thine own sake, O my God.

1 Chron. xxix. 11, 13. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty ; for all that is in the heaven and in the earth is thine. Now, therefore, our God, we thank thee, and praise thy glorious name.

Rev. xxii. 20. Amen. Even so, come, Lord Jesus.

Q. Rehearse the articles of your belief.

A. I believe in God, the Father Almighty, Maker of heaven and earth ; and in Jesus Christ his only Son our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary ; suffered under Pontius Pilate, was crucified, dead, and buried ; the third day he rose again from the dead ; he ascended into heaven, and sitteth on the right hand of God the Father Almighty ; from thence he shall come to judge the quick and the

dead; I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

SECTION IX.

OF DEATH AND JUDGMENT.

Q. What is death?

A. The separation of the soul from the body.

Q. Will all men die?

A. All but those who shall be alive at Christ's second coming to judge the world.

Q. Is it not a fearful thing to die?

A. It is to all but true Christians.

Q. Why is it not a fearful thing for them to die?

A. Because sin, which is the sting of death, is taken away from them, and because they know that after death they shall go to heaven.

1 Cor. xv. 55, 57. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

2 Cor. v. 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

Q. When will Christ appear to judge the world?

A. When all the prophecies in the holy word of God shall have been accomplished, and the gospel shall have been preached to all nations.

Matt. v. 18. Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled.

Matt. xxiv. 14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Q. In what manner will Christ come to judge the world?

A. Suddenly, and in pomp and great glory.

1 Thess. v. 2. The day of the Lord so cometh as a thief in the night.

Rev. i. 7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.

1 Thess. iv. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

Q. Will all men be brought before him to be judged?

A. They will; not only those who are alive at his coming, but all the dead shall be raised up and stand before him.

Acts xxiv. 15. There shall be a resurrection of the dead, both of the just and the unjust.

Rev. xx. 12. I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

Q. How will Christ the Judge dispose of men, and deal with them, at the day of judgment?

A. He will place the righteous on his right hand, and the wicked on his left.

Matt. xxv. 32, 33. He shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on his left.

Q. Will all the actions of men be brought into judgment?

A. God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. xii. 14.

Q. What sentence will Christ pronounce on the wicked?

A. Matt. xxv. 41. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Q. What sentence will he pronounce on the righteous?

A. Matt. xxv. 34. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Q. What shall then take place?

A. The world shall be destroyed by fire, and the

wicked shall go away into everlasting punishment, but the righteous into life eternal; the misery of the former, and the happiness of the latter, being equally endless.

Rev. xx. 11. I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

2 Pet. iii. 10. The heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein, shall be burned up.

Ps. ix. 17. The wicked shall be turned into hell, and all the nations that forget God.

Rev. xxi. 4. God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.

My dear child, consider what has just been said; think upon all these serious things; and, as you are exhorted by the holy Apostle Peter, "Be diligent, that you may be found of him in peace, without spot and blameless;" for, "seeing all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness?"

APPENDIX TO No. II.

A SHORT CATECHISM OF SCRIPTURE HISTORY.

(1.) THE HISTORY OF THE OLD TESTAMENT.

Q. How long was God in making the world?

A. He made it by his word in the space of six days, and he rested on the seventh, and called that day holy.

Q. Who were the first man and woman that God made?

A. Adam and Eve.

Q. In what state did God make them?

A. God made them in his own likeness, in a holy and happy state.

Q. How did they behave themselves? Did they continue in this state?

A. They did not; for they sinned against God by eating of the fruit of a certain tree, which God had forbidden them on pain of death.

Q. How came they to eat of this fruit?

A. The devil persuaded Eve to eat of it, and she persuaded Adam.

Q. What mischief followed from hence?

A. Sin and death were brought into this world by Adam's disobedience, and spread among all his children.

Q. Were Adam's children all sinners?

A. All of them were born in sin; but there were some in those early times who learned to know and worship the Lord.

Q. Did the knowledge and worship of God abide in their families?

A. In the following ages all mankind grew so bad, that God drowned the world by a flood of water.

Q. Who was saved when the world was drowned?

A. Noah, a righteous man, was saved, with all his family, and a few living creatures of every kind.

Q. How was Noah saved?

A. In an ark, or great vessel of wood, which God taught him to build.

Q. Who were the sons of Noah?

A. Shem, Ham, and Japheth; and by them the world was peopled after the flood.

Q. Who was the most eminent servant of God in the family of Shem?

A. Abraham, who was called the father of believers, and the friend of God.

Q. Why was he called the father, that is, the pattern of believers?

A. Because he believed certain promises of God, though contrary to the present appearance of things.

Q. What were those promises?

A. 1. That he should have a son when he was a hundred years old; 2. That his children should possess the land of Canaan, wherein he had not a foot of ground; and, 3. That all nations should be blessed by his offspring, that is, Christ.

Q. Why was Abraham called the friend of God?

A. Because God made many visits to him, and he was very obedient to God.

Q. What was the first great instance of Abraham's obedience?

A. He left his own country at God's command, not knowing whither he was to go.

Q. Give another great instance of Abraham's obedience?

A. He was ready to offer up in sacrifice his beloved son Isaac at the command of God.

Q. Was Isaac a good man?

A. He was; for he feared the God of his father Abraham, and he went out to pray and meditate in the fields.

Q. Who were Isaac's two sons?

A. Esau the eldest, and Jacob the youngest.

Q. What is remarkable concerning Esau?

A. He despised the privilege of being the first-born, and sold it to Jacob for a mess of pottage.

Q. What is written concerning Jacob?

A. He obtained his father's blessing by deceit; as well as his brother's birthright by craft.

Q. Why was his name called Israel?

A. Because he afterward became a very good man, and prevailed in obtaining a blessing from God, for which he had prayed.

Q. How many sons had Jacob, or Israel?

A. Twelve; who were called the twelve patriarchs or fathers of the twelve tribes of Israel.

Q. Who was the most famous of Israel's sons?

A. Joseph, whom his brethren sold into Egypt, and he afterward became the ruler of the land under Pharaoh the king.

Q. Did not he then revenge himself upon his brethren?

A. He did not; but sent for them and their families, together with his father, in the time of famine, and fed them all in the land of Egypt.

Q. Did the families of Israel continue to dwell in Egypt?

A. They did, till another Pharaoh, king of Egypt,

made slaves of them, and drowned their male children; and then God delivered them by the hand of Moses.

Q. Who was this Moses?

A. He was one of the children of Israel, who was wondrously saved from drowning by Pharaoh's own daughter, when he was a child.

Q. How did God appoint him to deliver Israel?

A. God appeared to him in a burning bush, as he was keeping sheep, and sent him to Pharaoh to bid him let Israel go.

Q. What did Moses do to prove that God had sent him?

A. He wrought several miracles, or signs and wonders, in the sight of Pharaoh.

Q. How did Moses at last deliver the people from their slavery?

A. When Pharaoh refused to let the people go, God gave him power to smite Egypt with many plagues.

Q. What was the last of those plagues which procured the release of Israel?

A. An angel destroyed all the first-born of the Egyptians in one night, but he passed over and did not hurt any of the families of Israel.

Q. How was this kept in remembrance in following ages?

A. God appointed the yearly sacrifice of a lamb in every family, which was called the feast of the pass-over.

Q. When Pharaoh let Israel go out of Egypt, how did they get over the Red Sea?

A. Moses, with his rod, divided the waters of the sea asunder, and the people went through upon dry ground.

Q. What became of the Egyptians that followed them?

A. When Moses stretched his hand over the sea,

the waters returned upon the Egyptians, and they were all drowned.

Q. Whither did the children of Israel go then?

A. They went through the wilderness wheresoever God guided them, by a pillar of cloud in the day-time, and a pillar of fire in the night.

Q. How long was it before they came to the land of Canaan, which God promised?

A. They wandered forty years in the wilderness for their sins.

Q. What did they eat all that time?

A. God fed them with manna, or bread that came down every night from heaven.

Q. What did they drink in the wilderness?

A. Moses smote on the rock with his rod, and waters gushed out in a river that followed them.

Q. What were the laws which God gave the Israelites, when he chose them for his own people?

A. Some general laws that related to their behavior as men, some special rules relating to their religion as a Church, and others about their government as a nation.

Q. What were the general laws which related to their behavior as men?

A. Those laws which are commonly called moral, and which belong to all mankind: those are chiefly contained in the ten commandments.

Q. In what manner was this moral law, or ten commandments, given them?

A. God spake it to them from Mount Sinai, with thunder and lightning, and then wrote it for them on two tables of stone.

Q. What were the special laws which God gave them relating to their religion as a Church?

A. Many rules about the worship of God, about their priests and sacrifices, about sprinkling with blood,

and washing with water, and about holy times and holy places.

Q. What was the chief design of these ceremonies?

A. Partly to keep them from the idolatry and evil customs of other nations, and partly to prefigure the blessings of Christ and the gospel.

Q. What were their peculiar laws, considered as a nation?

A. Such as related to their peace and wars, to their houses and lands, to their wives and servants, to their lives and limbs.

Q. Why did God himself give them such particular rules about these common things?

A. To distinguish them from all other nations as God's own people, and to show that he was their king as well as their God.

Q. Were the people of Israel obedient to God in their travels through the wilderness?

A. They sinned grievously against him; and they were often punished by the hand of God, but he would not utterly destroy them.

Q. Who brought them into the land of Canaan, after their forty years' wandering in the wilderness?

A. Moses being dead, Joshua (whose name is the same with Jesus) brought them into the promised land.

Q. Did the Israelites behave themselves better when they were come to Canaan?

A. They frequently fell into idolatry, and worshipped the false gods of the nations round about them.

Q. In what manner did God show his displeasure for this sin?

A. He gave them up sometimes into the hands of their enemies, who plundered them and made slaves of them.

Q. How did God deliver them from the hands of their enemies?

A. When they cried to the Lord, he raised up judges who subdued their enemies, and delivered the people.

Q. What were the names of some of the chief of those judges?

A. Gideon and Jephthah, Samson, Eli, and Samuel.

Q. Who governed the people of Israel after the judges?

A. They desired a king, like other nations, and God bade Samuel anoint Saul to be the first of their kings.

Q. How did Saul behave himself?

A. He governed well for a little time, but afterward he rebelled against God, and God removed him.

Q. What became of Saul at last?

A. Being forsaken of God, and being wounded in battle by the Philistines, he fell on his own sword and died.

Q. Who was the second king of Israel?

A. David, who was raised to the kingdom from keeping sheep.

Q. What was David's character?

A. He was a prophet, and the man after God's own heart, who delivered Israel from their enemies, and ruled them well.

Q. But was not David guilty of some great sins?

A. He was; and God punished him for them in the great troubles he met with in his family.

Q. Who was the third king of Israel?

A. Solomon, the son of David, who was the wisest of men.

Q. What did Solomon do for God and for the people?

A. He built a very splendid temple for the worship of God at Jerusalem.

Q. What became of the people of Israel in the following ages?

A. They were divided into two kingdoms, which were called the kingdom of Judah, and the kingdom of Israel.

Q. How did they behave themselves toward God after this division?

A. Most of their kings, as well as the people, provoked God by their idols, and their great wickedness.

Q. How did God punish them for their crimes?

A. When they would not hearken to the prophets which God sent among them, they were carried away captive by their enemies into the land of Assyria.

Q. Did they never return again to their own land?

A. After seventy years' captivity the tribe of Judah returned, with many of Benjamin and Levi, and they were all called Jews.

Q. What did they do at their return?

A. They built the city of Jerusalem and the temple again, and they set up the worship of the true God.

Q. Did they continue afterward to obey God, and dwell in their own land?

A. Though they were guilty of many sins, they never fell into the worship of idols again; nor were they ever wholly driven again out of their own land till after the coming of the Messiah the Saviour.

(2.) THE HISTORY OF THE NEW TESTAMENT.

Q. Who is the Messiah, the Saviour of mankind?

A. Jesus Christ, the Son of God, who was sent down from heaven to save sinners.

Q. How did he come into the world?

A. God prepared a body for him, which he assumed, being born of a woman.

Q. What notices were given of the coming of Christ the Saviour?

A. Many promises had been given of him in former ages by the prophets, and more lately by an angel.

Q. What did the prophets foretell concerning the coming of Christ?

A. Among many other things, they declared that a Saviour should be born of the stock of Abraham, of the house of David, and in the town of Bethlehem.

Q. How did an angel give notice of his coming?

A. The angel Gabriel foretold the birth of John the Baptist to prepare the way of Christ, and he told the mother of Jesus that she should bring forth the Son of God.

Q. Who was the mother of Christ?

A. Mary, a virgin of the house of David.

Q. Who was the supposed father of Christ?

A. Joseph the carpenter was supposed to be his father, because he married his mother Mary.

Q. What further witness was given to Christ in his infancy?

A. By angels from heaven, by wise men from the east, by Simeon in the temple, and by Anna, the prophetess.

Q. How did the angels bear witness to him?

A. They sung praises to God in the air at his birth, and told the shepherds that they should find the child Jesus in a manger at Bethlehem.

Q. What witness did the wise men of the east bear to Jesus?

A. They saw a strange star in the east, which led them to the house where the infant lay, and they came and worshipped him.

Q. What honor did Simeon do him in the temple?

A. He was an old man, yet God assured him that he should see the Saviour before he died; and he

took Jesus in his arms, and acknowledged him to be the Christ.

Q. When did Christ begin his public ministry?

A. At thirty years of age he came forth and was baptized by John, who was sent from God to preach and to baptize with water.

Q. What was the doctrine which John the Baptist preached?

A. He reproved sinners; he preached repentance and the forgiveness of sins; and he directed his disciples to Jesus as the Saviour.

Q. What became of John the Baptist at last?

A. He was beheaded by Herod at the wicked request of his niece, when she had pleased him with her fine dancing.

Q. What honor was done to Christ at his baptism?

A. The Spirit of God, like a dove, descended upon him, and a voice came from heaven, saying, This is my beloved Son, in whom I am well pleased.

Q. What became of Christ immediately after his baptism?

A. He was forty days in the wilderness, where he endured the temptations of the devil, and overcame the tempter.

Q. What were the chief parts of the ministry of Christ in his life?

A. These five, namely: 1. He fulfilled the whole law, and gave us a perfect example of piety towards God, and goodness to men.

2. He preached to the people his divine doctrine which he brought from heaven.

3. He wrought miracles to prove that he was sent from God.

4. He chose out his apostles, and trained them up for their public service.

5. He appointed two lasting ordinances in his Church.

Q. Wherein did he give an example of piety toward God?

A. In his constant obedience to God his Father in all things, and in his zeal for God's honor among men, and in his frequent converse with God in prayer.

Q. Wherein did he show a pattern of goodness toward men?

A. He went about doing good to the bodies and souls of men; he was full of compassion to the miserable; and he took children in his arms and blessed them.

Q. What were the chief subjects of Christ's preaching to the people?

A. These six things:—1. He explained the law of God to the people, and showed them that it required holiness in their thoughts, as well as in their words and actions.

2. He reproved and condemned many for their sinful and foolish traditions, and taught them that God did not regard ceremonies, so much as the great duties of love to God and love to men.

3. He preached the gospel of pardon of sin and eternal life in heaven, to them that repent and believe in him.

4. He threatened the eternal punishment of hell to all wilful and obstinate sinners, particularly to hypocrites and unbelievers.

5. He sometimes declared and maintained his own commission, that he was sent from God to be the Saviour of men.

6. He foretold the destruction of Jerusalem, the dispersion of the Jews, and his own second coming in glory, to raise the dead, and to judge the world.

Q. What were the chief miracles which he wrought to prove that he was sent from God?

A. Such as these:—1. He fed many thousand persons twice with a very few loaves and fishes.

2. He gave sight to the blind, and hearing to the deaf; he made the dumb to speak, the lame to walk; and healed all manner of diseases by a word.

3. He commanded evil spirits to depart out of the bodies of many whom they had possessed.

4. He raised several persons from the dead, and one (namely, Lazarus) out of the grave.

Q. How did he train up his apostles for their public service?

A. In these four ways:—1. He explained to them in private what he taught the people by parables and similitudes in public.

2. He told them more plainly that he was the Messiah, the Saviour of the world, and that he should die as a ransom for sinners, and rise again the third day.

3. He prayed with them often, and taught them to pray.

4. He promised them to send the Spirit of God after his departure, to fit them for their public service.

Q. What were the two ordinances which Christ appointed in his Church?

A. He appointed baptism and the Lord's supper, to continue to the end of the world.

Q. Thus we have heard how Jesus lived: let us hear now in what manner he died.

A. He was meek and patient, and resigned to the will of God in suffering and dying.

Q. What were his sharpest sufferings?

A. The anguish which he endured in his soul in the garden, just before his death, which made him sweat as it were great drops of blood.

Q. What kind of death did he die?

A. He was crucified: that is, his hands and feet were nailed to a wooden cross, and there he hung till he died in extreme pain.

Q. When Jesus Christ had honored God so much in his life, how came he to die so shameful a death?

A. He was appointed of God to be a sacrifice to take away the sins of men, who had deserved to die.

Q. But what reason had men to kill him?

A. No just reason at all; but the teachers and rulers of the Jews hated his doctrine and reproofs, and were much enraged to see the people follow him.

Q. How did they lay hold of Jesus?

A. They bribed Judas, one of his apostles, to betray him into the hands of their officers, and he led them to his Master by night, and showed which was he by kissing him.

Q. Did none of the disciples defend their Lord and Master?

A. Peter at first defended him with the sword; but afterward his courage failed him so far as to cause him to deny that he knew him.

Q. Did Peter continue in his sin, or did he repent?

A. Jesus cast his eye upon him, and he repented and wept bitterly.

Q. Who condemned Christ to die?

A. Caiaphas, the high-priest, condemned him as worthy of death; and Pontius Pilate, the Roman governor, at the desire of the Jews, gave him up to be nailed to the cross.

Q. Was he crucified immediately, or did he suffer other injuries before his death?

A. He was mocked, he was spit upon, he was crowned with thorns, he was scourged, and wickedly abused.

Q. In what company was he crucified?

A. He was crucified in a most shameful manner, between two thieves, as if he had been the chief of sinners.

Q. What miracles attended his death?

A. The sun was darkened at noon for three hours together; there was an earthquake which opened

many graves ; and the vail of the temple was rent in two pieces.

Q. Who took care of his burial ?

A. Joseph of Arimathea, a rich man and one of his disciples, buried him in his own new tomb ; and Pilate and the Jews set a guard of soldiers about it.

Q. When did he rise from the dead ?

A. On the first day of the week, after he had lain three days in the grave, that is, part of three days.

Q. To whom did he appear after his rising again ?

A. He appeared many times to his disciples ; he ate, and drank, and talked with them, and gave them most certain proof of his resurrection.

Q. How long did he tarry on the earth after his rising from the dead ?

A. He tarried forty days, conversing with his apostles, and instructing them further in the gospel, and in the doctrines and rules of the kingdom.

Q. How did he go up to heaven ?

A. When he had given his apostles their commission to preach the gospel to all nations, and blessed them, they saw him carried up to heaven.

Q. What did the disciples do when the Lord had left them ?

A. They returned to Jerusalem, and waited for the Spirit of God to come upon them, according to the promise of Christ.

Q. What was the first thing they did toward their public work ?

A. They chose Matthias, by prayer and by lot, to be an apostle in the room of Judas the traitor.

Q. What became of Judas ?

A. When he saw that Christ was condemned, he went and hanged himself, and, falling down, his bowels gushed out.

Q. When did the Spirit of God come upon the apostles and other disciples ?

A. At the feast of Pentecost, which was about ten days after Christ went to heaven.

Q. In what manner did the Spirit of God come upon them?

A. A noise, like a rushing wind, filled the house where they were met, and cloven tongues like as of fire sat upon them.

Q. What was the first remarkable effect of the coming of the Spirit of God among them?

A. Each of them was enabled to preach the gospel in strange languages.

Q. What was the doctrine they preached?

A. That Jesus, who was crucified, was the Messiah : that is, the Christ, the Son of God, and the Saviour of men ; and that sinners who repent and believe in his name should be saved.

Q. What success had their preaching?

A. Three thousand were converted and baptized in one day, and a great multitude afterward.

Q. What miracles did they work to confirm their doctrine?

A. Some that were cripples had the use of their limbs given them ; multitudes of sick were healed by them ; some persons were struck dead, and others raised to life.

Q. Had not other believers in Christ power to work miracles also?

A. They had ; Jesus Christ communicated very great gifts and powers to them, by the laying on of the hands of the apostles.

Q. Were not the apostles greatly persecuted?

A. They were put in prison by the high-priest ; they were beaten by order of the council ; James, the brother of John, was slain by Herod ; and Peter was put in prison again in order to be put to death.

Q. Did God give them any miraculous deliverances?

A. Several times when the apostles were imprisoned they were released by angels.

Q. Who was one of the chief persecutors of the Christians at this time?

A. Saul, a young man, a zealous Pharisee, who was afterwards called Paul.

Q. Did he live and die a persecutor?

A. He did not; for he was struck down to the ground, as he was going to Damaseus to imprison the Christians, while a great light shone round about him, and Jesus Christ called him with a voice from heaven.

Q. What is afterward related of him?

A. That he became a zealous preacher of the gospel; he was made the apostle of the Gentiles, and spent his days in travelling to convert the heathen nations.

Q. What became of Paul at last?

A. After he had done more service for Christ by preaching and writing than any of the other apostles, and endured more sufferings in his life, he was put to death at Rome as a martyr for Christ.

Q. Is there any further account given of Peter?

A. When he had laid out his life in preaching the gospel, and had written letters to the Christians, he was crucified in his old age, as Christ foretold to him.

Q. What is recorded concerning John the apostle?

A. After many labors in the ministry, he was banished to the isle of Patmos, where Jesus Christ appeared to him in visions, and instructed him by his angel to write the book of the Revelation.

Q. What became of the other apostles?

A. They went into different places preaching the gospel, and most of them were put to death for the sake of Christ.

EXAMPLES OF PRAYER.

COMPOSED FOR CHILDREN FROM SEVEN YEARS OLD
TO TEN OR TWELVE.

THE CHILD'S DAILY MORNING PRAYER.

GREAT and gracious God, who hast created all things by thy power, and governest all things by thy wisdom, who art the Author of all our blessings, by day and night; I give thee thanks that thou hast given me rest during the night past, and that I am brought to see another morning.

Blessed be thy goodness for my health, for my food and raiment, for the love of my friends, for all blessings in this life, and for my desire to attain that life which is immortal.

O God, be merciful to me a miserable sinner, for his sake whom "thou hast exalted to be a Prince and a Saviour, to give repentance and forgiveness of sins." Help me to feel, bewail, and forsake my offences; and may I never want the comfortable assurance of thy forgiveness of them, and of thy love to me, in the blessed Son of thy eternal love.

O teach me to know thee, my God, and Jesus Christ whom thou hast sent. Give me to fear thee and to love thee, to trust and delight in thee, and to hate all evil. Strengthen me, O Lord, with thy continued grace, that no temptations may prevail against me; and that I through this day, and to the end of my life, may

cleave to thee, and follow thee in righteousness of life, in lowliness of mind, and in purity of heart.

Bless all who are in authority, and grant that we may see good days under this government. May thy holy religion spread through these lands, and extend to the end of the earth. Be gracious to all who are near and dear to us, and keep us all in thy fear and love, that we may be so united to thee here, as not to be divided when thou art pleased to call us hence; and may we dwell with thee in joy that shall never die, through Jesus Christ, our blessed Lord and Saviour, who hath taught us when we pray to say, *Our Father*, etc.

THE CHILD'S EVENING PRAYER.

O LORD our Heavenly Father, who hast made the night for us to take our rest, I pray thee look down upon me while I sleep; for if thou take care of me, I need be afraid of nothing.

Accept the thanks of a child for all the good things I have this day received; and as I lie down in peace in the evening, so let me awake and rise again in peace in the morning to serve thee.

I implore thy tender mercies in the forgiveness of all my sins, by which I have offended in thought, word, or deed, this day. Pardon me, O Lord, for the sake of thy Son, Jesus Christ, who died upon the cross, that whosoever believeth in him should not perish, but have everlasting life; and adopt me into thy family as one of thy children.

Give me thy Holy Spirit to purify my heart, that I may entirely love thee, and rejoice in knowing that I am loved by thee. Help me to honor my father and mother, to obey my teacher and governors, and to be

kind and loving to all men. Provide, O Lord, for my future wants while I remain in this world; and may I learn, in whatever state I am, therewith to be content; in every thing giving thanks to thy name. The same blessings I ask for my dear relations and friends, and for all mankind. Let thy way be made known upon earth, and thy saving health unto all nations. Continue thy fatherly care over us this night. O preserve and bless us, and may no evil come nigh our dwelling. Give thy beloved sleep, and thus strengthen me for thy service; and whenever thou callest me to sleep the sleep of death, may I sleep in Jesus, and through the riches of thy grace, and his worthiness, awake in the morning of the resurrection to join the redeemed of the Lord, and spend the day of eternity in the presence of Jesus, and in those mansions of glory which he is gone to prepare for all that love him. Unto him be praise, and honor, and glory, world without end. Amen. *Our Father*, etc.

THE CHILD'S GRACE BEFORE MEAT.

I BESEECH thee, O Lord, that the food which thou providest for me may strengthen me to perform my daily duties; and as thou preservest my life, let it be spent in thy fear, for the sake of thy Son, our blessed Saviour. Amen.

THE CHILD'S GRACE AFTER MEAT.

MAKE me truly thankful, O Lord, for my daily bread, and for other mercies which I receive. And help me to love and serve thee, the Giver of all good, for Jesus Christ's sake. Amen.

QUESTIONS AND ANSWERS IN RHYME.

No. I.

QUESTION. Who made you child, and bade you live?

ANSWER. God did my life and spirit give.

Q. Who keeps you safely, can you tell?

A. God keeps me safe, and makes me well.

Q. How has God shown the way of truth?

A. The Bible is the guide of youth.

Q. How should you act to God above?

A. With fear and honor, praise and love.

Q. Does God know all you do or say?

A. Yes; and my thoughts both night and day.

Q. Have you an evil heart within?

A. Yes; I was even born in sin.

Q. How does your heart its badness show?

A. By sinful words and actions too.

Q. Is not God angry when we sin?

A. Yes; O how wicked I have been!

Q. What do our sins deserve to obtain?

A. Present and everlasting pain.

Q. And can you save yourself from woe?

A. I cannot save myself, I know.

Q. Have you the power to change your heart?

A. No; 'tis so prone from good to start.

Q. Who, then, can peace and pardon give?

A. Jesus, who died that we might live.

Q. And how may you his grace receive?

A. In Jesus Christ I must believe.

Q. Must you repent with humble heart?

A. Yes; and from every sin depart.

Q. From God what blessings should you seek?

A. Lord, save my soul for Jesus' sake.

Q. Should you love Christ, who was so good?

A. O yes; with all my heart I should.

Q. Did Christ become a little child?

A. Yes; holy, humble, meek, and mild.

Q. What did his early history show?

A. Jesus in strength and wisdom grew.

Q. What was foretold of Jesus' grace?

A. The lambs he'll on his bosom place.

Q. And were the young thus loved and bless'd?

A. Christ took and clasped them to his breast.

Q. What did Christ say, though young we be?

A. Let little children come to me.

Q. Does Christ still view the young with love?

A. Yes; on his glorious throne above.

Q. How should a child begin to pray?

A. Lord, teach me what to think and say.

Q. Will God regard the hymns you raise?

A. Yes; Jesus loves an infant's praise.

Q. Who only can direct your youth?

A. The Holy Spirit, God of truth.

Q. Must you of every lie beware?

A. Yes; with most strict and constant care.

Q. Must you all evil tempers flee?

A. I must not in a passion be.

Q. Must you your book and wisdom prize?

A. Yes; I must be both good and wise.

- Q. How must a child to others be ?
A. As I would have them be to me.
- Q. What must you to your parents show ?
A. Obedience, love, and honor too.
- Q. What must your brothers in you find ?
A. A heart that's always mild and kind.
- Q. Must you your sisters always love ?
A. Yes ; and be gentle as a dove.
- Q. How must you act to all you know ?
A. I must all love and kindness show.
- Q. Do little children often die ?
A. Yes ; quite as young and strong as I.
- Q. Will Jesus judge the "small and great?"
A. Yes ; and will fix their endless state.
- Q. Where shall the wicked sinner dwell ?
A. With everlasting flames in hell.
- Q. What should you wish if called to die ?
A. To be with Christ above the sky.
- Q. Where will good children ever be ?
A. In heaven, their Saviour Christ to see.

No. II.

- Q. Who made you ?
A. 'T was God who made my infant frame :
'T was God from whom my spirit came.
- Q. Who takes care of you ?
A. God keeps me safe, and makes me well :
No child can all his goodness tell.
- Q. What book has God given to teach us ?
A. The Holy Scriptures, full of truth,
Can guide, and cleanse, and teach our youth.

Q. Should children love God?

A. O yes; the youngest child should love
The gracious God, who dwells above.

Q. Does God always see you?

A. All that I do, or think, or say,
God knows: he sees me night and day.

Q. Were you born a sinner?

A. Yes; I was even born in sin,
And all my heart is bad within.

Q. How do children show that they have bad hearts?

A. By naughty passions, words, and ways,
The heart its wickedness betrays.

Q. Is God angry with sinners?

A. Yes; God is angry when we sin:
He knows how wicked we have been.

Q. What do our sins deserve?

A. The wrath of God and endless pain,
Where darkness, death, and sorrow reign.

Q. Can you make your own heart good?

A. I am so wicked and so weak,
My heart I cannot better make.

Q. Who can save you?

A. Jesus, the blessed Saviour died,
Our peace and pardon to provide.

Q. What must you do to be saved?

A. In Jesus Christ I must believe,
His grace and mercy to receive.

Q. Must you repent of your sins?

A. Yes; with a very humble heart,
And from all sinful ways depart.

Q. What should be your prayer?

A. Lord, I am wicked, I am weak;
O save my soul for Jesus' sake.

- Q. Should you love Jesus Christ ?
A. O yes, I should, with all my heart,
And from the Saviour ne'er depart.
- Q. Did Christ come into the world as a child ?
A. Jesus became a little child,
All holy, humble, meek, and mild.
- Q. How did he grow up ?
A. In wisdom and in stature too,
The holy child, our Saviour, grew.
- Q. What was prophesied of Christ ?
A. The lambs he'll gather by his grace,
And on his gentle bosom place.
- Q. Did Christ thus show his love to children on earth ?
A. The little ones he took and bless'd,
And clasped them to his tender breast.
- Q. What did Christ say about little children ?
A. Suffer the young to come to me ;
Of such the saints in heaven shall be.
- Q. Does Christ still regard the young ?
A. Now on his glorious throne above,
He still regards the young with love.
- Q. Should you ask God to teach you to pray ?
A. Lord, teach a little child to pray,
And tell me what to think and say.
- Q. Will God hear the praises of children ?
A. Yes ; God will hear the hymns I raise ;
And Jesus loves an infant's praise.
- Q. Do you need the help of the Holy Spirit ?
A. The Holy Spirit, God of truth,
Alone can guide my giddy youth.
- Q. Must you always keep from lying ?
A. My tongue must never tell a lie,
Because the God of truth is nigh.

Q. Must you keep from bad tempers?

A. I must not in a passion be,
Because the holy God can see.

Q. Should you try to learn and be wise?

A. He's the best child who soonest tries
To learn, and be both good and wise.

Q. How must you act to others?

A. To others I must always be
As I would have them be to me.

Q. Must you love your father and mother?

A. My father and my mother too,
I must both love and honor you.

Q. How must you act to your brothers?

A. In me my brothers ought to find,
A heart that's always mild and kind.

Q. How must you act to your sisters?

A. My sisters I must strive to please,
And never dare to vex or tease.

Q. How must you act to other children, and to all people?

A. I must, to all I know, or see,
Be kind as any child can be.

Q. Do children often die?

A. Children have died as young as I,
And soon I may be sick and die.

Q. Will God judge the young?

A. The Lord will judge both "small and great,"
And fix their everlasting state.

Q. How will God punish the wicked?

A. The wicked shall be sent to hell,
In everlasting flames to dwell.

Q. What should be your wish, if you die young?

A. May Jesus take me, when I die,
To live with him above the sky.

Q. Where will good children go after death?

A. Good children shall for ever be
In heaven, their Saviour Christ to see.

MORNING PRAYER.

I thank my God, who through the night
Has kept me till the morning's light :
Lord, I would now most humbly pray
For grace and mercy through this day.
Keep me, O Lord, from every sin,
And every wicked thought within :
Under thy care my childhood take,
And hear my prayers, for Jesus' sake.

EVENING PRAYER.

Great God, I thank thee for the day ;
Forgive and take its sins away,
For Jesus' sake, who kindly gave
His precious blood, lost man to save.
And now I go to bed and sleep,
Do thou a child in safety keep ;
And in the morning may I wake,
To bless my God, for Jesus' sake.

GRACE BEFORE MEAT.

Lord, bless the food which now I take,
To do me good, for Jesus' sake.

ANOTHER GRACE BEFORE MEAT.

Bless'd be the God whose kindness gives
The food by which my body lives.

GRACE AFTER MEAT.

Thanks to our God, through Christ, we pray,
For food to eat from day to day.

ANOTHER GRACE AFTER MEAT.

My God, I thank thee for my food,
For health, and life, and every good.

THE END.

CATECHISMS

OF THE

WESLEYAN METHODISTS:

COMPILED AND PUBLISHED BY ORDER OF THE

BRITISH CONFERENCE.

ADAPTED TO THE USE OF FAMILIES AND SCHOOLS

CONNECTED WITH

THE METHODIST EPISCOPAL CHURCH, SOUTH.

NO. III.—FOR THE USE OF YOUNG PERSONS.

ON THE EVIDENCES OF CHRISTIANITY AND THE TRUTH OF THE
HOLY SCRIPTURES.

REVISED BY THOS. O. SUMMERS, D.D.

Nashville, Tenn.:

SOUTHERN METHODIST PUBLISHING HOUSE.

1861.

1850

RECEIVED

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

WESLEYAN CATECHISM.

No. III.

FOR THE USE OF YOUNG PERSONS.

On the Evidences of Christianity, and the Truth of the Holy Scriptures.

CHAPTER I.

DEFINITIONS AND EXPLANATIONS.

YOUTH. What is Christianity?

TEACHER. The doctrines, morals, and manner of worship taught by Christ and his apostles, and recorded in the New Testament.

Y. What is Judaism?

T. The religion and laws of the Jews, a people descended from Abraham. These are contained in the books of the Old Testament.

Y. What is the religion of the patriarchs?

T. The belief and worship of the early progenitors of the different nations and families of men, before the introduction of idolatry. The patriarchs, eminently so called, lived before the giving of the law by Moses; and the most illustrious of these were Adam, Abel, Seth, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob, and Job.

Y. What is meant by revelation?

T. A supernatural communication of truth from God to man, by which we are instructed in the will of God respecting us, both as to what we are to believe and to do; how we are to worship him; what we may hope from his mercy, or fear from his displeasure.

Y. Does God make revelations of his will to every man?

T. Not immediate revelations. He revealed his will first to Adam; then to Noah, and Abraham, and others among the patriarchs; to Moses and the prophets; and finally by Christ and his apostles. We acknowledge no other revelations; and these were intended, in different degrees, for the benefit of mankind at large.

Y. Have all these revelations been recorded?

T. No. Revelation is distinguished into oral and written. The revelations which were made to the patriarchs were transmitted by word of mouth, or handed down from one age to another. For this reason revelation among them is said to be oral or traditional, and the long duration of their lives preserved it from being corrupted. These original truths, doctrines, and traditional facts, were thus transmitted to Moses, who wrote them, and the laws which he received from God in the wilderness of Sinai, in the five books which bear his name, and are called the Pentateuch. The other books of the Old Testament, whether historical, poetical, or prophetical, were written by inspired men called prophets, by the command of God, and compose the volume called the Old Testament. Our Lord committed nothing to writing; but his life and discourses were written after his resurrection by four of his disciples, under the influence of the Holy Spirit, who "brought all things to their remembrance." The book of the Acts of the Apostles, which contains an account of the first planting of Christianity in the world, was written by Luke; the Epistles and the Revelation by different apostles, all under the influence of the Holy Spirit.

These collectively are denominated the New Testament; and the Old and the New Testaments we emphatically call THE WORD OF GOD.

Y. Has this collection of Divine revelations any other name?

T. Yes; it is also called the Bible, which signifies the Book, to denote its eminence and supreme excellence. The Christian religion is also called "the gospel," which signifies "the good news." The Jewish religion is called "the law," because of the commands, moral, ceremonial, and judicial, which were given to the Jews by Moses.

Y. Is not the Bible sometimes called "the Old and New Testaments?"

T. Yes; because in them God enters into covenant with men, and engages to bestow certain blessings upon them of his own good pleasure. This covenant under the law was made specially with the Jews, but under the gospel with both Jews and Gentiles. The former is for this, and for some other reasons, called the Old Testament, or Covenant; the latter the New, which is perfect, universal, and shall never pass away.

Y. Pray explain another term often used—dispensation.

T. This word signifies a dispensing, or bestowing; and, in the theological sense, means the truth and grace which have been dispensed in different periods of the world by successive revelations of the will and mercy of God to mankind. For this reason we say the patriarchal, the Mosaic or Jewish, and the Christian dispensations: the first commencing with Adam, and reaching to the giving of the law by Moses; the second, from that event to the death of Christ; the third, from the death of Christ to the end of the world.

Y. All this I comprehend; but I would now be more fully instructed in the proofs that these dispensations are from God; in other words, how the revela-

tions contained in the Old and New Testaments can be shown to be of Divine authority.

T. This is a laudable desire; and we will proceed to these proofs step by step, that "you may know the certainty of the things wherein you have been instructed."

CHAPTER II.

A REVELATION FROM GOD HIGHLY PROBABLE AND NECESSARY.

T. Let our first inquiry be, whether it is probable that man has been left without a revelation of the will of God. I ask you, first, what is moral agency?

Y. Agency is the doing of any thing, and moral agency is the doing of what is good or evil, right or wrong. These are called moral acts, in opposition to natural acts, as walking, flying, eating, etc., which, in themselves, are neither good nor evil, and incapable of being praised or blamed.

T. Why do you call some actions good or evil, and therefore praise or blame them?

Y. Because they are agreeable or opposed to some rule or law, which determines their nature.

T. By this law do you mean the law of your own or any other country?

Y. Certainly not, for if all national laws were abolished, the actions which mankind have generally agreed to call good or evil would still be regarded as such, and be praised or blamed accordingly.

T. If there has been this general agreement among mankind, when did they agree to form those rules which make certain actions good or evil?

Y. If they did so agree, it must have been at a very early period, even before the forming of mankind into

states and nations ; for the laws of states are clearly built upon a previous agreement among men, that some actions are good and beneficial, and that others are evil and injurious, and ought to be restrained, as murder, theft, and other vices which affect society. But we have no record of any solemn discussion of so weighty a subject, or of any agreement among mankind to lay down rules or laws which should first determine the good or evil of actions.

T. But is there no proof that mankind, in the earliest ages of the world, considered various actions as determined to be good and evil by a higher authority than that of man ?

Y. Certainly, all antiquity agrees in making a distinction between things good and evil, and in representing one to be pleasing, and the other displeasing to God ; one to be the object of reward, and the other of punishment ; and consequently, in acknowledging a will or law of God on these subjects ; but what do you conclude from this ?

T. That all the evidence which arises from human history goes to establish this point—that a rule was always known in the world by which men's actions were judged of as good or evil, and that this rule was the will of God, which, in some mode, was ascertainable by his creatures.

Y. This seems to be indisputable.

T. Then this makes it highly probable that, in the earliest ages, God made an express revelation of his will to mankind ?

Y. This is, also, highly probable from the facts just now mentioned.

T. Let me then ask you, whether man is not a created being ?

Y. This is certain ; for he is born, and changes, and dies, and is, therefore, dependent upon some power which he cannot resist.

T. Then there must have been a first pair from whom we all have descended?

Y. This also is clear; and as they could not create themselves, they must have been immediately created by God.

T. Do you see nothing in the nature of man to distinguish him from other animals?

Y. I do: I especially observe that he is capable of good and evil actions, which they are not; that he is therefore a subject of reward and punishment; that he is capable of reflecting with pleasure or dissatisfaction upon his actions, which faculty we call conscience.

T. Does not, then, the very nature which his Maker has given him bear an evident relation to law or rule, and to reward and punishment?

Y. Most clearly; and from this I see another strong presumption arise, that a creature, who by his Creator is in his very nature constituted to be capable of moral government, must, from the beginning of his existence, have been placed under a moral law.

T. But does not a moral law manifestly suppose a revelation?

Y. Truly; because law, being the will of a superior, must be known before it can be obeyed; and it belongs to a legislator to promulgate, or, in other words, to reveal his laws.

T. But suppose it said that man might infer the will of God from natural objects, and the course of Divine government, without an express revelation, how would you reply?

Y. I would say, 1. That then the will of God on moral subjects must have been more imperfectly known in the first age than in the following ages of the world, because men had less time for observing nature, and less experience in the course of Providence. But this is contrary to all history and all tradition. 2. That by inference they could only at best obtain imperfect inti-

mations of the will of God. And, 3. That the will of God would thus be made to depend upon the opinions of men, that is, upon the justness and fairness of their inferences, and would, therefore, be a different rule of action in different men : a conclusion which cannot be maintained by any sober person.

T. Your answer is forcible ; but you may add that if man had been left to infer the will of God from the works of nature, and the course of God's government of the world, without a *direct revelation*, there is nothing in either to indicate that God ought to be worshipped ; that he will hear our prayers ; that there is a state of future rewards and punishments ; or that God will pardon those who have broken his laws, or how that pardon must be sought. On all these subjects, which are essential to morality, religion, and hope, the works of nature and the dispensations of Providence are totally silent ; and, thus, there could have been no system of complete and influential morality, and no authorized religious worship, and no hope beyond the grave, without an express revelation.

Y. All this appears very manifest, and yet I hear much of the sufficiency of human reason to discover the being and perfections of God from his works, his will respecting us, the immortality of the soul, and other important subjects.

T. This is the constant theme of infidels, and yet do you not perceive that none of them have gained their knowledge of these truths from reason, but that they are all indebted for them to revelation ?

Y. Certainly this is the case with the deists of the present age ; but how does that apply to the philosophers of Rome, Greece, Egypt, and other ancient countries ?

T. Just as forcibly. Not any of the most enlightened of them, whose writings remain, or whose opinions we know, ever pretended to be the discoverers of

these truths. They speak of them sometimes believingly, sometimes doubtfully, but always as known in the world, and as derived from an earlier age of antiquity.

Y. You suppose, therefore, that these opinions were derived from a common source?

T. Undoubtedly they were transmitted from an earlier age; for,

1. The wonderful agreement of even the superstitions of all the heathen nations, in recognizing certain facts of the Mosaic history, is a strong proof that they are but perversions of the religion and history of the patriarchal times. Plato, one of the wisest and most learned of the ancient Greek philosophers, says, "After a certain flood, which but few escaped, on the increase of mankind, they had neither letters, writing, nor laws, but obeyed the manners and institutions of their fathers as laws; and when colonies separated from them, they took an elder for their leader, and in their new settlements retained the customs of their ancestors, those especially which related to their gods, and thus transmitted them to their posterity; they imprinted them on the minds of their sons; and they did the same to their children. This was the origin of right laws, and of the different forms of government."

2. The practice of sacrifice, which may at once be traced into all nations, and to the remotest antiquity, affords an eminent proof of the common origin of religion; inasmuch as no reason drawn from the nature of the rite itself, or the circumstances of men, can be given for the universality of the practice; and as it is clearly a positive institute, and opposed to the interests of men, it can only be accounted for by an injunction issued at a very early period of the world, and solemnly imposed.

3. The events and some of the leading opinions of the

earliest ages mentioned in Scripture may also be traced among the most barbarous as well as in the Oriental, the Grecian, and the Roman systems of mythology. Such are, the formation of the world ; the fall and corruption of man ; the hostility of a powerful and supernatural agent of wickedness, under his appropriate and scriptural emblem, the serpent ; the destruction of the world by water ; the repecpling of it by the sons of Noah ; the expectation of its final destruction by fire ; and, above all, the promise of a great and Divine Deliverer.

4. All nations have dispersed from the patriarchal seats in Asia : this has been often satisfactorily proved. All religions, however superstitious, agree in a common origin. All the great masters of human reason in the ancient world had, therefore, heard of God and his perfections ; of moral distinctions ; of man's immortality ; and of a future state. The best of their notions were in the world long before they lived ; the worst only, by which they corrupted the primitive truths, were of their own invention.

Y. I perceive, then, that human reason has no claim at all, even in these early ages, to the credit of these discoveries ; but tell me how it is that men who reject the Bible are so confident in ascribing so much power to their unaided reason ?

T. My answer may, perhaps, surprise you ; but I will prepare you for it by reminding you that the philosophers of antiquity made no such pretensions, and that this confidence in human reason is the boast only of men where Christianity is already known. The ancient sages confessed the weakness of their understandings, and their inability to discover truth. Pythagoras, Socrates, Plato, Cicero, and others, all confess their ignorance and their doubts on those very subjects which some of the moderns pretend to be clearly discoverable without a revelation ; and the only reason

which can be given why infidel philosophers of the present age speak with so much assurance as to their own ability to make better discoveries, is that these discoveries have been actually made by the Bible, and have become so familiar, and, being once revealed, carry so clear a conviction to the reason of man, that, in the pride and forgetfulness of their hearts, they think them so easy as to be quite within the reach of their own efforts, had they not been so assisted. For, as Mr. Locke truly observes, "When truths are once known to us, though by tradition, we are apt to be favorable to our own parts, and ascribe to our own understanding the discovery of what, in reality, we borrowed from others; or, at least, finding we can prove what at first we learned from others, we are forward to conclude it an obvious truth, which, if we had sought, we could not have missed. Many are beholden to revelation who do not acknowledge it. It is no diminishing to revelation that reason gives its suffrage too to the truths revelation has discovered; but it is our mistake to think that, because reason confirms them to us, we had the first certain knowledge of them from thence, and in that clear evidence we now possess them." The answer then to your question is, that, if we had had no revelation from God, we should never have heard so much boasting of the strength of reason in man.

Y. But if the first and fundamental truths of religion were known in the early ages of the world, is it not a proof also of the weakness of man's reason that he fell into so many and so ridiculous errors on religious subjects?

T. It is both a proof of the wickedness of his heart and the weakness of his reason, and also of the necessity of a new and written revelation being introduced, to restore, enlarge, and perpetuate religious knowledge; for the truth being once lost, no power of

human reason was ever able to restore it; the whole world, both wise and barbarous nations, had sunk into the grossest ignorance at the time of the advent of our Lord; and those parts of the world into which the light of our religion has not yet entered, even where civilization and learning exist, are in the same condition to this day.

Y. Be pleased to give me some instances of this.

T. It is not necessary to state particularly, what every one knows to be the fact, that the body of the people were in all nations grossly idolatrous and superstitious, ignorant of God and of moral distinctions, and crediting the most absurd fables, both as to the gods and a future life. But the charge of great ignorance and error lies also against the wisest and most cultivated minds in the pagan world; for,

1. Though the belief of one Supreme Being has been found in many parts of the world, yet the notion of subordinate deities, the immediate dispensers of good and evil to men, and the objects of their fear and worship, has almost equally obtained; and this of necessity destroyed or greatly counteracted the moral influence of that just opinion.

2. The modern idolatry of Hindoostan, which in principle differs nothing from that of the ancient world, affords a striking comment upon this point, and indeed is of great importance in enabling us to conceive justly of the true character and practical effects of idolatry in all ages. One Supreme Being is acknowledged by the Hindoos, but they never worship him, nor think that he concerns himself with human affairs at all. "This being," says Moore, "is called Brahm, one eternal mind, the self-existing, incomprehensible Spirit. To him, however, the Hindoos erect no altars. The objects of their adoration commence with the triad—Brahma, Vishnu, and Siva, which represent

the almighty powers of creation, preservation, and destruction."

3. The learned among the classic heathen, it is true, occasionally speak nobly concerning God and his attributes; but at the same time they were led by their own imaginations and reasonings to conclusions which neutralize the effect of their sublimer conceptions, and often contradict them. The eternity of matter, for instance, was held by the Greek and Roman philosophers, and by their preceptors, the Oriental schools, who thought it absolutely impossible that any thing should be produced from nothing, thus destroying the notion of creation in its proper sense, and of a supreme Creator.

In like manner, though occasionally we find many excellent things said of the providence of God, all these were weakened or destroyed by other opinions. The Epicurean sect denied the doctrine, and laid it down as a maxim, "that what was blessed and immortal gave neither any trouble to itself nor to others;" a notion which exactly agrees with the system of the modern Hindoos. The Stoics contended for a providence; but in their creed it was counteracted by the doctrine of an absolute necessity, or fate, to which God and matter, or the universe, which consists, as they thought, of both, was immutably subject; and where they allow it, they confine the care of the gods to great affairs only.

Another great principle of religion is the doctrine of a future state of reward and punishment; and though in some form it is recognized in pagan systems, and the traditions of the primitive ages may be traced in their extravagant perversions and fables, its evidence was either greatly diminished, or it was mixed up with notions entirely subversive of the moral effect which it was originally intended to produce.

The doctrine of Aristotle and the Peripatetics gives no countenance to the opinion of the soul's immortality, or even of its existence after death. Democritus and his followers taught that the soul is material and mortal; Heraclitus, that when the soul is purified from moist vapors it returns into the soul of the universe—if not, it perishes; Epicurus and his followers, that “when death is, we are not.” The leading men among the Romans, when philosophy was introduced among them, followed the various Greek sects. Cicero doubted. Pliny declares that the soul and body have no more sense after death than before we were born; Cæsar, “that beyond death there is place for neither care nor joy.” The poets, it is true, spoke of a future state of rewards and punishments; they had the joys of Elysium and the tortures of Tartarus; but both philosophers and poets regarded them as vulgar fables.

Thus you see that “the world by wisdom knew not God,” and that the very first principles of religion were for ages either denied, or corrupted by the most fatal errors.

Y. But as I have heard much of heathen virtue, I suppose that the morals of Gentile nations were better than their opinions?

T. This also is an error. The facts mentioned in their own histories, and by their own satirists and poets, show that morals were universally corrupted to an extent not known among the worst Christian nations, and that the descriptions of the state of the heathen world in the New Testament, and especially in the first chapter of the Epistle to the Romans, contain no exaggerations.

1. The slight regard paid to the life of man in all heathen countries cannot have escaped the notice of reflecting minds. Among the Romans, men were murdered in their very pastimes, by being made to fight with wild beasts and with each other; and though

this was sometimes condemned, yet the passion for blood increased, and few wars ever caused so great a slaughter as did the gladiatorial combats. They were at first confined to the funerals of great persons. The first show of this kind, exhibited in Rome by the Bruti on the death of their father, consisted of three couples, but afterward the number greatly increased. Julius Cæsar presented three hundred pairs of gladiators; and the Emperor Trajan ten thousand of them, for the entertainment of the people. Sometimes these horrid exhibitions, when the practice had attained its height, deprived Europe of twenty thousand lives in one month.

2. This is further illustrated by the treatment of slaves, which composed so large a portion of the population of ancient states. They knew and acknowledged the evil of murder, and had laws for its punishment; but to this despised class of human beings they did not extend the rule; nor was killing them accounted murder, any more than the killing of a beast. The master had absolute power of life, or death, or torture; and their lives were therefore sacrificed in the most wanton manner. The youth of Sparta made it their pastime frequently to lie in ambush at night for the slaves, and sally out with daggers upon every Helot who came near them, and murder him in cold blood. It was the custom for Vedius Pollio, a Roman, when his slaves had committed a fault, sometimes a very trifling one, to order them to be thrown into his fish-ponds, to feed his lampreys. It was the constant custom, as we learn from Tacitus, when a master was murdered in his own house, to put all the slaves to death indiscriminately.

3. In many heathen nations it was allowed to strangle, or drown, or expose infants, especially if sickly or deformed; and that which in Christian states is considered as the most atrocious of crimes, was, by the most celebrated of ancient pagan nations, esteemed a wise and political expedient to rid the state of useless

or troublesome members, and was even enjoined by some of their most celebrated sages and legislators. The same practice continues to this day in a most affecting extent, not only among uncivilized pagans, but among the Hindoos and the Chinese.

4. As far as the authority of their moral teachers went, a full scope was given for the indulgence of hatred, malice, and insatiate revenge. One of the qualities of the *good man* described by Cicero is, that he hurts no one, except he be injured himself; and he declares as to himself, "I will revenge all injuries, according as I am provoked by any." And Aristotle speaks of meekness as a defect, because the meek man will not avenge himself; and of revenge, as "a more manly thing."

5. To those vices which are connected with the pursuit of sinful pleasure, lawgivers, statesmen, philosophers, and moralists gave the sanction of their opinions and their practice; which foul blot of ancient heathenism continues, to this day, to mark the morals of pagan countries.

6. In most civilized states, the very existence of society and the natural selfishness of man led to the preservation of the ancient laws against theft and rapine, and to the due execution of the statutes made against them; but, in this also, we see the same disposition to corrupt the original prohibition. It was not extended to strangers or to foreign countries; nor was it generally interpreted to reach to any thing more than flagrant acts of violence. Usury, extortion, and fraud, were rather regarded as laudable acts than as injurious to character. Throughout India, there is said to be scarcely such a thing as common honesty.

7. Deceit and falsehood have been the character of all pagan nations, and continue so to be to this day. This is the character of the Chinese as given by the best authorities; and of the Hindoos it is stated, by

the most respectable Europeans, not merely by missionaries, but by those who have long held official, civil, and judicial situations among them, that their disregard of truth is uniform and systematic. When discovered, it causes no surprise in the one party, or humiliation in the other. Even when they have truth to tell, they seldom fail to bolster it up with some appended falsehoods. "It is the business with all," says Sir John Shore, "from the Ryot to the Dewan, to conceal and deceive. The simplest matters of fact are designedly covered with a veil, which no human understanding can penetrate." The prevalence of perjury is so universal as to involve the judges in extreme perplexity.

8. The horrible practice of offering human sacrifices prevailed throughout every region of the heathen world, to a degree which is almost incredible; and it still prevails in many populous countries, where Christianity has not yet been made known. There are incontestable proofs of its having subsisted among the Egyptians, the Syrians, the Persians, the Phenicians, and all the various nations of the east. It was one of the crying sins of the Canaanites. The contagion spread over every part of Asia, Africa, and Europe. The Greeks and Romans, though less involved in this guilt than many other nations, were not altogether untainted with it. On great and extraordinary occasions, they had recourse to what was esteemed the most efficacious and most meritorious sacrifice that could be offered to the gods, the effusion of human blood. But among more barbarous nations, this practice took a firmer root. The Scythians and Thracians, the Gauls and the Germans, were strongly addicted to it; and the island of Great Britain, under the gloomy and ferocious despotism of the Druids, was polluted with the religious murder of its inhabitants. In the semi-civilized kingdoms on the western side of Africa, as Dahomy, Ash-

antee, and others, many thousands fall every year victims to superstition. In America, Montezuma offered 20,000 victims yearly to the sun; and modern navigators have found the practice throughout the whole extent of the vast Pacific Ocean. As for India, the cries of its abominable and cruel superstitions have been sounded repeatedly in the ears of the public; and including infants and widows, not fewer than 10,000 lives formerly fell a sacrifice to idolatry in the British eastern dominions yearly.

9. This immoral tendency of their religion was confirmed and perfected by the very character and actions of their gods, whose names were perpetually in their mouths; and whose murderous or obscene exploits, whose villainies and chicaneries, whose hatreds and strifes, were the subjects of their popular legends; which made up in fact the only theology, if so it may be called, of the body of the people.

This sad picture of heathen morals and misery must surely convince you that there was a most pressing necessity for a merciful interposition on the part of God to enlighten this darkness, and to teach men the truth as to himself, and all those great principles on which human happiness and salvation depend.

Y. I do indeed see the value and necessity of a written and authorized revelation from God; and now wait for your next step in this important argument.

CHAPTER III.

THE EVIDENCE BY WHICH A REVELATION MAY BE SATISFACTORILY PROVED TO BE DIVINE.

T. You acknowledge such a revelation from God as should contain explicit information on the subjects on

which mankind had most erred, to have been necessary; and you very properly expect that a religious system which makes so lofty a claim should be supported by adequate evidence; let me then ask whether you think it possible for God to reveal truth to man?

Y. To deny that would be the greatest absurdity, for, as he made us capable of knowledge, he must be able to communicate knowledge to us in various ways: by sensible appearances—by voices—by angels—or by his secret and invisible illumination of the mind of man; thus introducing ideas into the understanding, which it could not, by its own efforts, have acquired.

T. Right; but now suppose any man to profess that God had thus spoken to him by a voice, or to have sent an angel to him with a message, or to have illuminated his mind in the way just described: would you admit the teaching and writing of such a man to be of Divine authority, on his own declaration only?

Y. Certainly not. If he were even a good man, I should still think that he might possibly have been deceived in whole or in part.

T. How then would you require him to prove that he had received such a revelation from God?

Y. Indeed it is difficult to conceive how any man, though he might truly have received such a communication, could convince any other of it. He might make such a profession with earnestness; he might appeal to his good character; he might reason on the doctrine to prove it rational and important; but none of these could command the entire credence of mankind, or give his doctrine authority.

T. Your remarks are just; and therefore if such a revelation was intended to be a public benefit to mankind, and he who has received it was to be considered in the light of a Divine messenger, we must suppose that Almighty God would in some way accredit him to others in that character, by enabling him to perform

some work evidently above mere human power to effect, and which therefore must appear to be wrought by God himself by his instrumentality, as a sign of his commission.

Y. This seems to be the only means by which he could obtain credit; and miracles are therefore, I suppose, urged by believers in the Bible, as signs of this description?

T. They are so; but, that you may fully perceive the force of the argument which we build upon them, I must ask you to tell me what a miracle is.

Y. A miracle is a wonder, a prodigy, or extraordinary event.

T. This is a definition of a miracle merely in the popular sense; but in the sense in which we use the term in theology, we must be more precise in our definition. A miracle is an effect or event contrary to the established constitution or course of things, or a sensible suspension or controlment of, or deviation from, the known laws of nature, wrought either by the immediate act or by the concurrence of God, for the proof, or evidence, of some particular doctrine, or in attestation of the authority of some particular person.

Y. What end does this definition serve?

T. It shows you that we take the fairest ground with unbelievers in this question: that we do not think every strange event a miracle; nor what uninstructed men, from their ignorance of the laws of nature, medicinal power, the power of imagination over the bodily frame, or mechanical skill and contrivances, or the science of chemistry, might consider miraculous; but acknowledge that event only to be miraculous which manifestly exceeds the extent of human power, as measured by those limits of its exertion which uniform experience has defined—which, as it overrules the established laws of nature, must argue the agency of a Divine control—and which is so connected with the pro-

mulgation of a professed revelation as clearly to be designed to authenticate it.

Y. The question cannot be more fairly stated ; but now I wish to hear the argument you form from the supposed case of the performance of such a miracle.

T. The argument is, that as the known and established course of nature has been fixed by Him who is the Creator and Preserver of all things, it can never be violated, departed from, or controlled, but either immediately by himself, or mediately by other beings at his command and by his assistance ; for if this be not allowed, we must deny that God governs all things. Every real miracle, therefore, is a work of God.

Y. But how do you connect such miracles with the authority of the teachers of a professed revelation ?

T. In the following manner :

When such unequivocal miracles as those we have pointed out occur only at the time when certain persons profess that they have a Divine authority to teach and command mankind, this is a strong presumption that the works are wrought by God, in order to authenticate this pretension ; but when they are performed by those persons themselves, at their own volition, and for the express purpose of establishing their mission, inasmuch as such works are allowed to be real miracles, which no power but that of God can effect, it is then clear that God is with them, and that his coöperation is an authenticating and visible seal upon their commission.

Y. This is satisfactory ; but it still remains for you to show that such miracles have been actually wrought by the agents employed by God to communicate to men the revelations of the Scriptures.

T. This might be done at great length ; but it will be sufficient to examine a few of the miracles of Moses and of Christ ; for if their Divine commission be thus proved, all the rest follows.

Y. This of course.

T. Well, then, to begin with Moses :

1. The rod cast from the hand of Moses became a serpent. Here the subject was well known ; it was a rod, a branch separated from a tree ; and it was obviously contrary to the known and established course of nature that it should undergo so signal a transformation. If the fact can be proved, the miracle must therefore follow.

2. The plague of darkness. Two circumstances are to be noted in the relation given of this event in the tenth chapter of Exodus. It continued three days ; and it afflicted the Egyptians only, for “all the children of Israel had light in their dwellings.” The fact here mentioned was of the most public kind ; and had it not taken place, every Egyptian and every Israelite could have contradicted the account. The phenomenon was not produced by an eclipse of the sun, for no eclipse of that luminary can endure so long ; and to what but to a supernatural cause could the distinction made between the Israelites and the Egyptians be attributed, when they inhabited a portion of the same country, and when their neighborhoods were immediately adjoining ? Here then are the characters of a true miracle. The established course of natural causes and effects is interrupted by an operation upon that mighty element, the atmosphere. That it was not a casual irregularity in nature is made apparent from the effect following the volition of a man acting in the name of the Lord of nature, and from its being restrained by that to a certain part of the same country—“Moses stretched out his hand,” and the darkness prevailed everywhere but in the dwellings of his own people. The fact being allowed, the miracle of necessity follows.

3. The miracle of dividing the waters of the Red Sea. In this event we observe, as in the others, cir-

cumstances which exclude all possibility of mistake or collusion. The subject of the miracle is the sea; the witnesses of it the host of Israel, who passed through on foot, and the Egyptian nation, who lost their king and his whole army. The miraculous characters of the event are: the waters are divided, and stand up on each side; the instrument is a strong east wind, which begins its operation upon the waters at the stretching out of the hand of Moses, and ceases at the same signal, and that at the precise moment when the return of the waters would be most fatal to the Egyptian pursuing army. The miraculous character of this event is, therefore, most strongly marked. An expanse of water, and that water a sea of from nine to twelve miles broad, known to be exceedingly subject to agitation, is divided, and a wall of water is formed on each hand, affording a passage on dry land for the Israelites. The phenomenon occurs, too, just as the Egyptian host are on the point of overtaking the fugitives; and ceases at the moment when the latter reach the opposite shore in safety, and when their enemies are in the midst of the passage, in the only position in which the closing of the wall of water on each side could insure the entire destruction of so large a force!

4. The falling of the manna in the wilderness for forty years is another unquestionable miracle, and one in which there could be neither mistake on the part of those who were sustained by it, nor fraud on the part of Moses. That this event was not produced by the ordinary course of nature is rendered certain by the fact that the same wilderness has been travelled by individuals, and by large bodies of men, from the earliest ages to the present, but no such supply of food was ever met with, except on this occasion. And its miraculous character is further marked by the following circumstances: that it fell but six days in the week; that it fell in such prodigious quantities as

sustained three millions of souls; that there fell a double quantity every Friday, to serve the Israelites for the next day, which was their Sabbath; that what was gathered on the first five days of the week stank and bred worms if kept above one day; but that which was gathered on Friday kept sweet for two days; and that it continued falling while the Israelites remained in the wilderness, but ceased as soon as they came out of it, and got corn to eat in the land of Canaan. Let these very extraordinary particulars be considered, and they at once confirm the fact, while they unequivocally establish the miracle. No people could be deceived in these circumstances; no person could persuade them of their truth if they had not occurred; and the whole was so clearly out of the regular course of nature as to mark unequivocally the interposition of God.

To the majority of the numerous miracles recorded in the Old Testament the same remarks apply, and upon them the same miraculous characters are as indubitably impressed. If we proceed to those of Christ, the evidence becomes, if possible, more indubitable. They were clearly above the power either of human agency or natural causes. It would be trifling to examine instances so well known in their circumstances; for the slightest recollection of the feeding of the multitudes in the desert, the healing of the paralytic, the instant cure of the withered hand in the synagogue, near Jerusalem, the raising from the dead of the daughter of Jairus, the widow's son, and Lazarus, and many other instances of miraculous power, will be sufficient to convince any ingenuous mind that all the characters of real miracles meet in them. That great miracle, the resurrection of our Lord himself from the dead, so often appealed to by the first teachers of his religion, crowns the whole.

Y. I now most clearly perceive that if these facts

can be established to have actually taken place, they must be allowed to have been wrought by a Divine power; and, by the circumstances of their performance, or occurrence, to attest both Moses and Christ as commissioned by the Author of nature himself. But is not evidence from prophecy also relied on in proof of the Divine authority of the Scriptures?

T. It is; and with reason.

Y. But tell me what you understand by prophecy?

T. Your question is important; for we do not understand by prophecy an ingenious anticipation of future events, which may sometimes be realized; nor dark and equivocal general predictions, which may often have a plausible application to different events; nor the wise conjectures of observant men, founded upon experience. We here, as in the case of miracles, take open ground with our opponents, and appeal to prophecy only as it bears the following characters: 1. That it shall have been delivered before the event said to be a fulfilment of it; 2. That it shall have a particular and not a general agreement with that event; 3. That the event shall be such as no human sagacity or foresight could possibly conjecture or foretell; and, 4. That these predictions shall be connected with those who profess to give revelations from God to mankind, in the same manner as in the case of miracles.

Y. This brings the matter to an easy issue; but in what way is the fulfilment of prophecy a proof of a Divine commission in him who utters it?

T. In the following:

When, for instance, the events are distant many years or ages from the uttering of the prediction itself, depending on causes not so much as existing when the prophecy was spoken and recorded, and likewise upon various circumstances and a long arbitrary series of things, and the fluctuating uncertainties of human volitions; and especially when they depend not at all

upon any external circumstances, nor upon any created being, but arise merely from the counsels and appointment of God himself—such events can be foreknown only by that Being, one of whose attributes is omniscience, and can be foretold by him only to whom the “Father of lights” shall reveal them; so that whoever is manifestly endowed with that predictive power must, in that instance, speak and act by Divine inspiration, and what he pronounces of that kind must be received as the word of God; nothing more being necessary to assure us of this than credible testimony that such predictions were uttered before the event, and conclusive evidence that the records which contain them are of the antiquity to which they pretend.

Y. Can you give any instances of this kind of prophecy, and its fulfilment?

T. The instances which the Scriptures supply are very numerous; but a few will convince you of the irresistible force of their claim to Divine inspiration.

1. We take, first, the celebrated prediction of Jacob before his death: “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” Gen. xlix. 10.

The word Shiloh signifies, “he who is to be sent,” or “the Peace-maker;” in either sense, the application of it to that great Person to whom all the patriarchs looked forward, and all the prophets gave witness, is obvious. Before a certain event a certain Person was to come, to whom the people should be gathered; the event has certainly arrived, but who is the Person? The application of the prophecy to Messiah is not an invention of Christians. The ancient Jews, as appears from their commentators, so understood it; and the modern ones are unable to refute the evidence drawn from it in favor of the claims of our Lord. That it is

a prediction is proved from its form, and the circumstances under which it was delivered; that it has received a singular accomplishment in the person of Jesus of Nazareth is also certain; and it is equally certain that no individual beside can be produced, in whom it has been in any sense whatever accomplished. Judah, as a tribe, remained till after the advent of Jesus Christ, which cannot be said of the long-dispersed ten tribes, and scarcely of Benjamin, which was merged in the tribe of Judah. Till our Lord came, and had accomplished his work on earth, the tribe of Judah continued. This is matter of unquestionable historic fact. In a short time afterward it was dispersed, and mingled with the common mass of Jews of all tribes and countries: this is equally unquestionable. Now again we ask, Could either human foresight determine this, or is the application of the event to the prophecy fanciful? The prediction was uttered in the very infancy of the state of Israel, by the father of the fathers of the tribes of that people. Ages passed away; the mightiest empires were annihilated; ten of the chosen tribes themselves were utterly dispersed into unknown countries; another became so insignificant as to lose its designation; one only remained, which imposed its very name upon the nation at large, the object of public observation until the Messiah came, and that tribe was Judah, the tribe spoken of in the prediction, and it remained as it were only to make the fulfilment manifest, and was then confounded with the relics of the rest. What prescience of countless contingencies, occurring in the intervening ages, does this imply!—a prescience, truly, which can only belong to God.

2. The apostasies and idolatries of his people were foretold by Moses before his death. “I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you,

and evil will befall you in the latter days." Deut. xxxi. 29. And he accordingly prophetically declares their punishment.

Let us look into the detail of these threatened punishments. Beside the ordinary inflictions of failing harvests, and severe diseases, in their own country, they were, according to the prophecies of Moses, Deut. xxxiii., to be "scattered among all people, from the one end of the earth even to the other." And where is the trading nation in which they are not, in Asia, Africa, and Europe? Many are even to be found in the West Indies, and in the commercial parts of America. Who could foresee this but God—especially when their singular preservation as a distinct people, a solitary instance in the history of nations, is also implied? They were to find "no ease" among these nations; and the almost constant and long-continued persecutions, robberies, and murder of Jews, not only in ancient nations, but especially among Christian nations of the middle ages, and in the Mohammedan states to this day, are in wonderful accomplishment of this. They were to be a "proverb and a byword among all nations," which has been in every place fulfilled, but was surely above human intelligence to foresee. It was added, "The stranger that is within thee shall get above thee very high, and thou shalt come very low." For a comment on this, let the conduct of the "stranger," the Turk and others, who inhabit Palestine, toward the Jews who remain there, be recollected: the one party is indeed "very high," and the other "very low." Other parts of this singular chapter present equally striking predictions, uttered more than three thousand years ago, and since remarkably accomplished; but there are some passages in it which refer in terms so particular to a then distant event—the utter subversion of their polity and nation by the Romans—as to demonstrate in the most unequivocal manner, the pre-

science of Him to whom all events, the most contingent, minute, and distant, are known with absolute certainty. That the Romans are intended, in verse 49, by the nation brought from "the end of the earth," distinguished by their well-known ensign, "the eagle," and by their fierce and cruel disposition, is exceedingly probable; and it is remarkable that the account which Moses gives of the horrors of the "siege" of which he speaks is exactly paralleled by those well-known passages in Josephus, in which he describes the siege of Jerusalem by the Roman army. The last verse of the chapter seems indeed to fix the reference of the foregoing passages to the final destruction of the nation by the Romans, and at the same time contains a prediction, the accomplishment of which cannot possibly be ascribed to accident: "And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again; and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." On this Dr. Hales remarks, on the authority of their own national historian, Josephus, "Of the captives taken at the siege of Jerusalem, above seventeen years of age, some were sent to Egypt in chains; the greater part were distributed through the provinces, to be destroyed in the theatres, by the sword, and by wild beasts; the rest under seventeen were sold for slaves, and that for a trifling sum, on account of the numbers to be sold, and the scarcity of buyers: so that at length the prophecy of Moses was fulfilled, 'and no man shall buy.' The part that were reserved to grace the triumph of Vespasian were probably transported to Italy in 'ships,' or by sea, to avoid a prodigious land journey thither through Asia and Greece—a circumstance which distinguished this invasion and captivity from the preceding by the Assyrians and Babylonians. In the ensuing rebellion, a part of the captives 'were sent by

sea to Egypt,' and several of the ships were wrecked on the coast."

Thus, at the distance of fifteen centuries, were these contingent circumstances accurately recorded by the prophetic spirit of Moses: the taking of innumerable Jews captive—their transport to Egypt—their being sold till the markets for slaves were glutted, and no more buyers were found—and embarked on board vessels, either to grace the triumph of their conqueror, or to find a market in different maritime ports. Is it possible that these numerous and minute circumstances can be referred to either happy conjectures or human foresight?

3. The destruction of many ancient cities was foretold by the prophets, and has been strikingly verified. As to Babylon, even when it was the most potent city of the world, and at the head of the most formidable empire, Isaiah predicts its capture by Cyrus, (mentioning him by name more than one hundred years before he was born,) and its utter destruction. Now the proof of the truth of this prophecy remains to this day. In Bishop Newton's Dissertations on the Prophecies, which I recommend to your perusal, you will find this part of prophetic Scripture strikingly illustrated. And still further proofs of the wonderfully exact accomplishment of those prophecies, and of the predictions concerning Nineveh and other places, may be seen in the works of Rich, Layard, Rawlinson, Hincks, Botta, Bonomi, and others, whose researches and discoveries in the East are astonishing to the believer in revelation, and confounding to the infidel.

4. Daniel distinctly predicts the overthrow, in succession, of the four great empires of antiquity, the Babylonian, the Persian, the Grecian, and the Roman, all of which has taken place; but neither the rise of the three latter, nor their fall, could have been foreseen by man.

5. But the most numerous prophecies relate to Messiah, the great end and object of the prophetic dispensation. Of these, not a solitary instance or two, of an equivocal kind, and expressed only in figurative or symbolic language, are to be adduced; but upward of one hundred predictions, generally of very clear and explicit meaning, and each referring to some different circumstance connected with the appearing of Christ, his person, history, and his ministry, have been selected by divines—exclusive of typical and allusive predictions, and those which in an ultimate and remote sense are believed to terminate in him. The history of Jesus answers to these predictions, and exhibits their exact accomplishment. The Messiah was to be of the seed of David—born in Bethlehem—born of a virgin—an incarnation of Deity—“God with us”—an eminent but unsuccessful teacher: he was to open the eyes of the blind, heal the lame and sick, and raise the dead; he was to be despised and rejected by his own countrymen, arraigned on false charges, denied justice, and condemned to a violent death; he was to rise from the dead, ascend to the right hand of God, and there being invested with power and authority, he was to punish his enemies, and establish his own spiritual kingdom, which shall never end. We do not enter into more minute predictions, for the argument is irresistible when founded on these alone; and we may assert that no man, or number of men, could possibly have made such conjectures. Considered in themselves, this is impossible. What rational man, or number of rational men, could now be found to hazard a conjecture that an incarnation of Deity would occur in any given place and time; that this Divine person should teach wisdom, work miracles, be unjustly put to death, rise again, and establish his religion? These are thoughts which never enter into the minds of men, because they are suggested by no experience, and by no probability

arising out of the usual course of human affairs; and yet if the prophets had not been inspired, it would have been as impossible for them to have conceived such expectations as for us; and indeed much more so, seeing we are now familiar with a religion which asserts that such events have once occurred. If, then, such events lay beyond not only human foresight, but even human thought, they can only be referred to inspiration. But the case does not close here. How shall we account, in the next place, for these circumstances all having met, strange as they are, in one person, and in one only among all the millions of men who have been born of women—and that person Jesus of Nazareth? He was of the house and lineage of David; he was born, and that by a singular event, in Bethlehem; he professed to be “God with us,” and wrought miracles to substantiate his claim. At his word or touch, the “eyes of the blind were opened,” “the lame leaped as a hart,” the dumb spake, the sick were healed, and the dead lived, as the prophets had foretold. Of the wisdom of his teaching, his recorded discourses bear witness. His rejection and unjust death by his countrymen are matters of historic fact; his resurrection and ascension stand upon the lofty evidences which have been already adduced; the destruction of the Jewish nation, according to his own predictions, followed as a proof of the terror of his offended majesty; and his “kingdom” among men continues to this day. There is no possible means of evading the evidence of the fulfilment of these predictions in the person of our Lord.

To all these predictions the words of a modern writer are applicable: “Let now the infidel or the skeptical reader meditate thoroughly and soberly upon these predictions. The priority of the records to the events admits of no question. The completion is obvious to every competent inquirer. Here then are

facts. We are called upon to account for those facts on rational and adequate principles. Is human foresight equal to the task? Enthusiasm? Conjecture? Chance? Political contrivance? If none of these, neither any other principle that may be devised by man's sagacity can account for the facts; then true philosophy, as well as true religion, will ascribe them to the inspiration of the Almighty. Every effect must have a cause."

Y. This is evidence not to be controverted; but how shall I know that these miraculous works did in reality take place, and that these prophecies were uttered and recorded before the events which they foretell?

T. This is the third step in our demonstration; and on this subject you shall receive satisfactory information.

CHAPTER IV.

THE ANTIQUITY, GENUINENESS, AND AUTHENTICITY OF THE BOOKS OF SCRIPTURE.

Y. At what period did Moses become the legislator of the Jewish nation, and Christ appear in the world?

T. Moses gave his laws about sixteen hundred years before Christ, according to the common chronology, which fixes the birth of our Lord upward of eighteen centuries ago.

Y. Is there any testimony of ancient pagan writers as to the existence and antiquity of these distinguished persons?

T. Yes; for though some infidel writers have carried their folly so far as to question their existence, we have the testimony of numerous pagan writers, as well as uninterrupted tradition, to confirm it.

Y. Have the kindness to give me some instances.

T. To the existence of the founders of the Jewish and Christian religion, and the respective antiquity ascribed to them in the Scriptures, many ancient writers give ample testimony; who, being themselves neither of the Jewish nor Christian religion, cannot be suspected of having had any design to furnish evidence of the truth of either. Manetho, Cheremon, Apollonius, and Lysimachus, beside some other ancient Egyptians whose histories are now lost, are quoted by Josephus as extant in his day; and passages are collected from them, in which they agree that Moses was the leader of the Jews when they departed from Egypt, and the founder of their laws. Strabo, who flourished in the century before Christ, gives an account of the law of Moses, as forbidding images, and limiting Divine worship to one invisible and universal Being. Justin, a Roman historian, in his thirty-sixth book, devotes a chapter to an account of the origin of the Jews: represents them as sprung from ten sons of Israel, and speaks of Moses as the commander of the Jews who went out of Egypt, of the institution of the Sabbath, and the priesthood of Aaron. Pliny speaks of Moses as giving rise to a sect of magicians, probably with reference to his contest with the magicians of Egypt. Tacitus says, "Moses gave a new form of worship to the Jews, and a system of religious ceremonies the reverse of every thing known to any other age or country." Juvenal, in his fourteenth satire, mentions Moses as the author of a volume which was preserved with great care among the Jews, by which the worship of images and eating swine's flesh were forbidden; and circumcision and the observation of the Sabbath strictly enjoined. Longinus cites Moses as the law-giver of the Jews, and praises the sublimity of his style in the account he gives of the creation. As to Christ, it is only necessary to give the testimony of

two historians, whose antiquity no one ever thought of disputing. Suetonius mentions him by name, and says that Claudius expelled from Rome those who adhered to his cause. Tacitus records the progress which the Christian religion had made, and the violent death its Founder had suffered; that he flourished under the reign of Tiberius; that Pilate was then procurator of Judea; and that the original author of this profession was Christ. Thus not only the real existence of the Founder of Christianity, but the period in which he lived, is exactly ascertained by writings the genuineness of which has never been doubted.

Y. Proceed now to show me on what ground I am to admit the professed antiquity of the Sacred Scriptures, which appears also to be an important point.

T. It is; for if the writings in question were composed at or very near the time in which the miraculous acts recorded in them were performed, then the evidence of those events having occurred is rendered the stronger; for, in that case, they were written at the time when many were living who might have contradicted the narration if false; and the improbability is also greater, that, in the very age and place when and where those events are said to have been performed, any writer would have dared to run the hazard of prompt, certain, and disgraceful detection. It is equally important in the evidence from prophecy; for if the predictions were recorded long before the events which accomplished them took place, then the only question which remains is whether the accomplishment actually occurred; for then the evidence becomes irresistible.

Y. I perceive the importance of this inquiry: what then can be adduced?

T. With respect to the Scriptures of the Old Testament, the language in which they are written is a strong proof of their antiquity. The Hebrew ceased

to be spoken as a living language soon after the Babylonish captivity, and the learned agree that there was no grammar made for the Hebrew till many ages after. The difficulty of a forgery at any period after the time of that captivity is therefore apparent. Of these books, too, there was a Greek translation, commonly called the Septuagint, made about two hundred and eighty-seven years before the Christian era, and laid up in the Alexandrian Library.

Josephus gives a catalogue of the sacred books among the Jews, in which he expressly mentions the five books of Moses, thirteen of the prophets, four of hymns and moral precepts; and if, as many critics maintain, Ruth was added to Judges, and the Lamentations of Jeremiah to his prophecies, the number agrees with those of the Old Testament, as it is received at the present day.

The Samaritans, who separated from the Jews many hundred years before the birth of Christ, have in their language a pentateuch, in the main exactly agreeing with the Hebrew; and the pagan writers before cited, with many others, speak of Moses not only as a law-giver and a prince, but as the author of books esteemed sacred by the Jews.

Y. If the writings of Moses, then, are not genuine, the forgery must have taken place at a very early period.

T. Yes; but a few considerations will convince you that at any time this was utterly impossible.

Y. This I shall be happy to see made plain.

T. It is done to my hand by the argument of a celebrated writer,* which I shall abridge, referring you to his work for the proof at large.

“It is impossible that those books should have been received as his, if not written by him, because they

* Leslie's Short and Easy Method with the Deists.

speak of themselves as delivered by Moses, and kept in the ark from his time. Deut. xxxi. 24-26. A copy of this book was also to be left with the king. Deut. xvii. 18.

“This book of the law thus speaks of itself not only as a history or relation of what things were done, but as the standing and municipal law and statutes of the nation of the Jews, binding the king as well as the people. Now in whatever age after Moses this book may be supposed to have been forged, it was impossible that it could be received as truth, because it was not then to be found (as it professed to be) either in the ark, or with the king, or anywhere else; for when first invented, everybody must know that they had never heard of it before.

“Could any man, now at this day, invent a book of statutes or acts of parliament for England, and make it pass upon the nation as the only book of statutes that ever they had known? As impossible was it for the books of Moses (if they were invented in any age after Moses) to have been received for what they declare themselves to be, viz., the statutes and municipal law of the nation of the Jews; and for any to have persuaded the Jews that they had owned and acknowledged these books all along from the days of Moses to that day in which they were first invented; that is, that they had owned them before they had even so much as heard of them. Nay, more, the whole nation must, in an instant, forget their former laws and government, if they could receive these books as being their former laws. And they could not otherwise receive them, because they vouched themselves so to be. Let me ask the deists but one short question: Was there ever a book of sham laws, which were not the laws of the nation, palmed upon any people since the world began? If not, with what face can they say this of the book of laws of the Jews? Why will they

say that of them which they confess impossible in any nation or among any people?

“But they must be yet more unreasonable. For the books of Moses have a further demonstration of their truth than even other law books have; for they not only contain the laws, but give an historical account of their institution, and the practice of them from that time: as of the passover, in memory of the death of the first-born in Egypt, Num. viii. 17, 18; and that the same day all the first-born of Israel, both of man and beast, were, by a perpetual law, dedicated to God; and the Levites taken for all the first-born of the children of Israel. And beside these remembrances of particular actions and occurrences, there were other solemn institutions in memory of their deliverance out of Egypt, in the general, which included all the particulars: as the Sabbath; their daily sacrifices and yearly expiation; their new moons, and several feasts and fasts. So that there were yearly, monthly, weekly, daily remembrances and recognitions of these things.

“Now whenever it can be supposed that these books of Moses were forged in some ages after Moses, it is impossible they could have been received as true, unless the forgers could have made the whole nation believe that they had received these books from their fathers, had been instructed in them when they were children, and had taught them to their children; moreover, that they had all been circumcised, and did circumcise their children, in pursuance to what was commanded in these books; that they had observed the yearly passover, the weekly Sabbath, the new moons, and all these several feasts, fasts, and ceremonies commanded in these books. But was it possible to have persuaded a whole nation of men that they had known and practiced all these things, if they had not done it? or, secondly, to have received a book for

truth which said they had practiced them, and appealed to that practice?

“But now let us descend to the utmost degree of supposition, viz., that these things were practiced before these books of Moses were forged; and that those books did only impose upon the nation in making them believe that they had kept these observances in memory of such and such things as were inserted in these books.

“Well, then, let us proceed upon this supposition, (however groundless,) and now will not the same impossibilities occur as in the former case? For, first, this must suppose that the Jews kept all these observances in memory of nothing, or without knowing any thing of their original, or the reason why they kept them. Whereas these very observances did express the ground and reason of their being kept, as the pass-over, in memory of God’s passing over the children of the Israelites in that night wherein he slew all the first-born of Egypt; and so of the rest.

“But, secondly, let us suppose, contrary both to reason and matter of fact, that the Jews did not know any reason at all why they kept these observances; yet was it possible to persuade them that they had kept these observances in memory of what they had never heard of before that day, whensoever you will suppose that these books of Moses were first forged? For example, suppose I should now forge some romantic story of strange things done a thousand years ago; and, in confirmation of this, should endeavor to persuade the Christian world that they had all along, from that day to this, kept the first day of the week in memory of such a hero, an Apollonius, a Barcosbas, or a Mohammed; and had all been baptized in his name; and swore by his name, and upon that very book, (which I had then forged, and which they never saw

before;) in their public judicatures; that this book was their gospel and law, which they had ever since that time, these thousand years past, universally received and owned, and none other. I would ask any deist whether he thinks it possible that such a cheat could pass, or such a legend be received, as the gospel of Christians; and that they could be made to believe they never had any other gospel.

“Let me give one very familiar example more in this case. There is the Stonehenge, in Salisbury Plain; everybody knows it; and yet none knows the reason why those great stones were set there, or by whom, or in memory of what.

“Now, suppose I should write a book to-morrow, and tell them that these stones were set up by Hercules, Polyphemus, or Garagantua, in memory of such and such of their actions; and, for a further confirmation of this, should say in this book that it was written at the time when such actions were done, and by the very actors themselves, or eye-witnesses; and that this book had been received as truth, and quoted by authors of the greatest reputation, in all ages since; moreover, that this book was well known in England, and enjoined by act of parliament to be taught our children, and that we did teach it to our children, and had been taught it ourselves when we were children. I ask any deist whether he thinks this could pass upon England; and whether, if I or any other should insist upon it, we should not, instead of being believed, be sent to Bedlam.”

This able reasoning has never been refuted, nor can it be; and if the books of the law must have been written by Moses, it is as easy to prove that Moses himself could not in the nature of the thing have deceived the people by an imposture, and a pretence of miraculous attestations, in order, like some later lawgivers among the heathens, to bring the people more willingly to

submit to his institutions. The kind of miracles he gives as instances rendered this impossible. "Suppose," says the same writer, "any man should pretend that yesterday he divided the Thames, in presence of all the people of London, and carried the whole city, men, women, and children, over to Southwark on dry land, the water standing like walls on both sides: I say, it is morally impossible that he could persuade the people of London that this was true, when every man, woman, and child could contradict him, and say that this was a notorious falsehood, for that they had not seen the Thames so divided, nor had they gone over on dry land.

"As to Moses, I suppose it will be allowed me that he could not have persuaded 600,000 men that he had brought them out of Egypt, through the Red Sea, fed them forty years without bread, by miraculous manna, and the other matters of fact recorded in his books, if they had not been true; because every man's senses, then alive, must have contradicted it. And therefore he must have imposed upon all their senses if he could have made them believe it, when it was false, and if no such things were done."

By these arguments, the genuineness and authenticity of the books of Moses are established; and as to those of the prophets, which, with some predictions in the writings of Moses, comprise the prophetic branch of the evidence of the Divine authority of the revelations they contain, it can be proved both from Jewish tradition, the list of Josephus, the Greek translation, and from their being quoted by ancient writers, that they existed many ages before several of those events occurred.

The same author from whom we have already quoted* applies his celebrated four rules, for determining the

* Leslie.

truth of matters of fact in general, with equal force to the facts of the gospel history as to those contained in the Mosaic writings. The rules are: "1. That the matter of fact be such as that men's outward senses, their eyes and ears, may be judges of it. 2. That it be done publicly in the face of the world. 3. That not only public monuments be kept up in memory of it, but some outward actions be performed. 4. That such monuments, and such actions and observances, be instituted and do commence from the time that the matter of fact was done."

We have seen the manner in which these rules are applied to the books of Moses. The author thus applies them to the gospel:

"I come now to show that, as in the matters of fact of Moses, so likewise all these four marks do meet in the matters of fact which are recorded in the gospel of our blessed Saviour. And my work herein will be the shorter, because all that is said before of Moses and his books, is every way as applicable to Christ and his gospel. His works and his miracles are there said to be done publicly in the face of the world; as he argued with his accusers, 'I spake openly to the world, and in secret have I said nothing.' John xviii. 20. It is told, Acts ii. 41, that three thousand at one time, and, Acts iv. 4, that above five thousand at another time, were converted, upon conviction of what themselves had seen, what had been done publicly before their eyes, wherein it was impossible to have imposed upon them. Therefore here were the two first rules before mentioned.

"Then for the two second: Baptism and the Lord's Supper were instituted as perpetual memorials of these things; and they were not instituted in after ages, but at the very time when these things were said to be done; and have been observed without interruption, in all ages throughout the whole Christian world, down all the way from that time to this. And Christ himself

did ordain apostles and other ministers of his gospel to preach and administer the sacraments, and to govern his Church; and that always, even unto the end of the world. Matt. xviii. 20. Accordingly they have continued by regular succession to this day; and no doubt ever shall, while the earth shall last. So that the Christian clergy are as notorious a matter of fact as the tribe of Levi among the Jews. And the gospel is as much a law to the Christians as the book of Moses to the Jews; and it being part of the matters of fact related in the gospel that such an order of men were appointed by Christ, and to continue to the end of the world, consequently, if the gospel was a fiction, and invented (as it must be) in some ages after Christ, then, at that time when it was first invented, there could be no such order of clergy as derived themselves from the institution of Christ; which must give the lie to the gospel, and demonstrate the whole to be false. And the matters of fact of Christ being pressed to be true, no otherwise than as there was at that time (when-ever the deists will suppose the gospel to be forged) not only public sacraments of Christ's institutions, but an order of clergy, likewise of his appointment, to administer them; and it being impossible that there could be any such things before they were invented, it is as impossible that they should be received when invented. And therefore, by what was said above, it was as impossible to have imposed upon mankind in this matter, by inventing it in after ages, as at the time when those things were said to be done."

Y. This is indeed very convincing, and on this point I am satisfied that neither the writings of Moses, nor those of the evangelists, could have been forged, and yet be received as true, in any age.

T. Yet other proofs may be brought from the testimonies of adversaries and heathens, to the truth of the history of the evangelists.

Y. I will thank you to point them out.

T. No public contradiction of this history was ever put forth by the Jewish rulers to stop the progress of a hated religion, though they had every motive to contradict it. This silence is not unimportant evidence; but the direct testimonies to the facts are numerous and important.

We have already quoted the testimonies of Tacitus and Suetonius to the existence of Jesus Christ, the founder of the Christian religion, and to his crucifixion in the reign of Tiberius, and during the procuratorship of Pontius Pilate, the time in which the evangelists place that event. Other references to heathen authors, who incidentally allude to Christ, his religion, and followers, might be given; such as Martial, Juvenal, Epictetus, Trajan, the younger Pliny, Adrian, Apuleius, Lucian of Samosata, etc., some of whom also afford testimony to the destruction of Jerusalem, at the time and in the circumstances predicted by our Saviour, and to the antiquity and genuineness of the books of the New Testament. But, as it is well observed by the learned Lardner, in his "Collection of Jewish and Heathen Testimonies," "Among all the testimonies to Christianity which we have met with in the first ages, none are more valuable and important than the testimonies of those learned philosophers who wrote against us—Celsus in the second century, Porphyry and Hierocles in the third, and Julian in the fourth."

Celsus wrote against Christianity not much above one hundred and thirty years after our Lord's ascension, and his books were answered by the celebrated Origen. He was a most bitter enemy of Christianity, and produces many passages out of the Gospels. He represents Jesus to have lived a few years before. He mentions his being born of a virgin; the angel's appearing to Joseph; the star that appeared at his birth; the wise men that came to worship him when an infant;

Herod's massacre of the children; Joseph's fleeing with the child into Egypt by the admonition of an angel; the Holy Ghost's descending on Jesus like a dove, when he was baptized by John; and the voice from heaven declaring him to be the Son of God; his going about with his disciples; his healing the sick and lame, and raising the dead; his foretelling his own sufferings and resurrection; his being betrayed and forsaken by his own disciples; his suffering, both of his own accord, and in obedience to his Heavenly Father; his grief and trouble, and his praying, "*Father, if it be possible, let this cup pass from me;*" the ignominious treatment he met with, the robe that was put upon him, the crown of thorns, the reed put into his hand, his drinking vinegar and gall, and his being scourged and crucified; his being seen after his resurrection by a fanatical woman, (as he calls her, meaning Mary Magdalene,) and by his own companions and disciples; and his showing them his hands that were pierced, the marks of his punishment. He also mentions the angels being seen at his sepulchre.

It is true, he mentions all these things only with a design to ridicule and expose them. But they furnish us with an uncontested proof that the gospel was then extant. Accordingly he expressly tells the Christians, "*These things we have produced out of your own writings.*"

Porphiry flourished about the year 270; a man of great abilities; and his work against the Christians, in fifteen books, was long esteemed by the Gentiles, and thought worthy of being answered by Eusebius, and others in great repute for learning. He was well acquainted with the books of the Old and New Testaments, and in his writings are plain references to the Gospels of Matthew, Mark, John, the Acts of the Apostles, and the Epistle to the Galatians, and probable references to the other Epistles of St. Paul.

About the year 303, Hierocles, a man of learning, and a magistrate, wrote against the Christians in two books. He was well acquainted with our Scriptures, and made many objections to them, thereby bearing testimony to their antiquity, and to the great respect which was shown them by the Christians; for he has referred both to the Gospels and to the Epistles. He mentioned Peter and Paul by name, and did not deny the truth of our Saviour's miracles; but, in order to overthrow the argument which the Christians built upon them, he set up the reputed miracles of Apollonius Tyanæus to rival them.

The Emperor Julian, who succeeded Constantius in the year 361, also wrote against the Christians, and in his work has undesignedly borne a valuable testimony to the history and books of the New Testament. He allows that Jesus was born in the reign of Augustus, at the time of a taxing made in Judea by Cyrenius; and that the Christian religion had its rise and began to be propagated in the times of the Roman Emperors Tiberius and Claudius. He bears witness to the genuineness and authenticity of the four Gospels of Matthew, Mark, Luke, and John, and the Acts of the Apostles. And he so quotes them as to intimate that these were the only historical books received by Christians as of authority; and the only authentic memoirs of Jesus Christ and his apostles, and the doctrines preached by them. He allows the early date of the Gospels, and even argues for them. He quotes, or plainly refers to, the Acts of the Apostles, as already said; and to St. Paul's Epistles to the Romans, to the Corinthians, and to the Galatians. He does not deny the miracles of Jesus Christ, but allows him to have healed the blind, and the lame, and the demoniacs, and to have rebuked the winds, and to have walked upon the waves of the sea. He endeavors, indeed, to diminish those works, but in vain. He

endeavors also to lessen the number of the early believers in Jesus, but acknowledges that there were multitudes of such men in Greece and Italy before St. John wrote his Gospel. And he often speaks with great indignation of Peter and Paul, those two great apostles of Jesus, and successful preachers of his gospel; so that, upon the whole, he has undesignedly borne witness to the truth of many things recorded in the books of the New Testament. He aimed to overthrow the Christian religion, but has confirmed it.

These testimonies “prove that neither Celsus in the second, Porphyry in the third, nor Julian in the fourth century, suspected the authenticity of these books, or even insinuated that Christians were mistaken in the authors to whom they ascribed them. Not one of them expressed an opinion upon this subject different from that which is holden by Christians. And when we consider how much it would have availed them to cast a doubt upon this point, if they could, and how ready they showed themselves to take every advantage in their power, and that they were men of learning and inquiry, their concession, or rather their suffrage upon the subject, is extremely valuable.”

That the facts and statements recorded in the evangelic history were not forgeries of a subsequent period is made also still more indubitable from the fact that the four Gospels and the Acts of the Apostles are quoted or alluded to by a series of Christians, beginning with those who were contemporary with the apostles, or who immediately followed, and proceeding in close and regular succession from their time to the present. “The medium of proof stated in this proposition,” observes Dr. Paley, “is of all others the most unquestionable, and is not diminished by the lapse of ages. Bishop Burnet, in the History of his Own Times, inserts various extracts from Lord Clarendon’s History. One such insertion is a proof that Lord

Clarendon's History was extant when Bishop Burnet wrote, that it had been read and received by him as a work of Lord Clarendon's, and regarded by him as an authentic account of the transactions which it relates; and it will be a proof of these points a thousand years hence. The application of this argument to the gospel history is obvious. If the different books which are received by Christians as containing this history are quoted by a series of writers as genuine in respect of their authors, and as authentic in respect of their narrative, up to the age in which the writers of them lived, then it is clear that these books must have had an existence previous to the earliest of those writings in which they are quoted, and that they were then admitted as authentic."

Y. These testimonies are very satisfactory; but how shall I know that the books now included in the Bible are all sacred, and that those mentioned in the above testimonies have not been altered and corrupted?

T. With respect to the Scriptures of the Old Testament, the list of Josephus, the Septuagint translation, and the Samaritan Pentateuch, are sufficient proofs that the books which are received by us as sacred are the same as those received by the Jews and Samaritans long before the Christian era. For the New Testament, beside the quotations from almost all the books now included in that volume, and references to them by name, in the earliest Christian writers, catalogues of authentic Scriptures were published at very early periods, which, says Dr. Paley, "though numerous, and made in countries at a wide distance from one another, differ very little, differ in nothing material, and all contain the four Gospels."

Y. But what say you as to their uncorrupted preservation?

T. As to the books of the Old Testament, the regard which was paid to them by the Jews, especially to the

law, would render any forgery or material change in their contents impossible. Further, at certain stated seasons, the law was publicly read before all the people of Israel; and it was appointed to be kept in the ark for a constant memorial against those who transgressed it. Further, after the people were divided into two kingdoms, both the people of Israel and those of Judah still retained the same book of the law; and the rivalry or enmity that subsisted between the two kingdoms prevented either of them from altering or adding to the law. After the Israelites were carried captive into Assyria, other nations were placed in the cities of Samaria in their stead; and the Samaritans received the Pentateuch as well as the Jews, but with this difference: that the Samaritan Pentateuch was in the old Hebrew or Phenician characters, in which it remains to this day; whereas the Jewish copy was changed into Chaldee characters, (in which it also remains to this day,) which were fairer and clearer than the Hebrew, the Jews having learned the Chaldee language during their seventy years' abode at Babylon. The jealousy and hatred which subsisted between the Jews and Samaritans made it impracticable for either nation to corrupt or alter the text in any thing of consequence without certain discovery; and the general agreement between the Hebrew and Samaritan copies of the Pentateuch which are now extant is such as plainly demonstrates that the copies from which each was taken were originally the same. Nor can any better evidence be desired that the Jewish Bibles have not been corrupted or interpolated than this very book of the Samaritans; which, after more than two thousand years of discord between the two nations, varies as little from the other as any classic work in a less tract of time has disagreed from itself by the unavoidable slips and mistakes of so many transcribers.

After the return of the Jews from the Babylonish

captivity, the book of the law and the prophets were publicly read in their synagogues every Sabbath day; which was an excellent method of securing their purity, as well as of enforcing the observation of the law.

After the birth of Christ the Old Testament was held in high esteem, both by Jews and Christians. The Jews also frequently suffered martyrdom for their Scriptures, which they would not have done had they suspected them to have been corrupted or altered. Besides, the Jews and Christians were a mutual guard upon each other, which must have rendered any material corruption impossible if it had been attempted; for if such an attempt had been made by the Jews, they would have been detected by the Christians.

Lastly, the agreement of all the manuscripts of the Old Testament (amounting to nearly eleven hundred and fifty) which are known to be extant, is a clear proof of its uncorrupted preservation. These manuscripts, indeed, are not all entire; some contain one part, and some another. But it is absolutely impossible that every manuscript, whether in the original Hebrew or in any ancient version or paraphrase, should or could be designedly altered or falsified in the same passages without detection either by Jews or Christians. Although the various readings which have been discovered by learned men, who have applied themselves to the collation of every known manuscript of the Hebrew Scriptures, amount to many thousands, yet these differences are of so little real moment, that their laborious collations afford us scarcely any opportunities of correcting the sacred text in important passages.

Equally satisfactory is the evidence for the integrity of the New Testament, and its uncorruptness in any thing material. So early as the first two centuries of the Christian era, we find the very same facts and

the very same doctrines universally received by Christians which we of the present day believe on the credit of the New Testament.

A universal corruption of those writings was impossible, nor can the least vestige of such a corruption be found in history. They could not be corrupted during the life of their authors; and before their death, copies were dispersed among the different communities of Christians who were scattered throughout the then known world.

Further, as these books could not be corrupted during the life of their respective authors, and while a great number of witnesses were alive to attest the facts which they record, so neither could any material alteration take place after their decease without being detected, while the original manuscripts were preserved in the churches. The Christians, who were instructed by the apostles or by their immediate successors, travelled into all parts of the world, carrying with them copies of their writings, from which other copies were multiplied and preserved. Now, as we have already seen, we have an unbroken series of testimonies for the genuineness and authenticity of the New Testament, which can be traced backward from the fourth century of the Christian era to the very time of the apostles; and these very testimonies are equally applicable to prove its uncorrupted preservation. These sacred records, being universally regarded as the supreme standard of truth, were received by every class of Christians with peculiar respect, as being Divine compositions, and possessing an authority belonging to no other books. Whatever controversies, therefore, arose among different sects, (and the Church was very early rent with fierce contentions on doctrinal points,) the Scriptures of the New Testament were received and appealed to by every one of them, as being conclusive in all matters of controversy; consequently, it

was morally impossible that any man, or body of men, should corrupt or falsify them in any fundamental article, should foist into them a single expression to favor their peculiar tenets, or erase a single sentence, without being detected by thousands.

If any material alteration had been attempted by the orthodox, it would have been detected by the heretics; and, on the other hand, if a heretic had inserted, altered, or falsified any thing, he would have been exposed by the orthodox, or by other heretics. It is well known that a division commenced in the fourth century between the eastern and western Churches, which about the middle of the ninth century became irreconcilable, and subsists to the present day. Now it would have been impossible to alter all the copies in the eastern empire; and if it had been possible in the east, the copies in the west would have detected the alteration. But in fact, both the eastern and western copies agree, which could not be expected if either of them was altered or falsified. The uncorrupted preservation of the New Testament is further evident from the agreement of all the manuscripts. The manuscripts of the New Testament which are extant are far more numerous than those of any single classic author whomsoever; upward of three hundred and fifty were collated by Griesbach, for his celebrated critical edition. These manuscripts, it is true, are not all entire; most of them contain only the Gospels; others the Gospels, Acts of the Apostles, and the Epistles; and some contain the Apocalypse, or Revelation of John. But they were all written in very different and distant parts of the world; several of them are twelve or fourteen hundred years old, and give us the books of the New Testament, in all essential points, perfectly accordant with each other. The various readings in no degree whatever affect the general credit and integrity of the text.

Y. I am satisfied as to the uncorrupted preservation

of the Bible ; but in estimating the credibility of a history, is it not also proper to inquire into the character of the writers ?

T. It is ; and the inquiry will serve to establish you greatly in the truth of their narrations. They were manifestly good men—this was acknowledged by their enemies—and they could not therefore knowingly deceive others. Nor could they be deceived themselves. They could not mistake the facts in the case of the feeding of the five thousand, and the sudden healing of lepers, and lame and blind persons ; they could not but know whether he with whom they conversed for forty days was the same Jesus as he with whom they had had daily and familiar intercourse long before his crucifixion ; they could not be mistaken as to his ascension into heaven, nor as to the fact whether they themselves were suddenly endowed with the power of speaking in languages which they had never studied ; nor as to their being able to work miracles, and to impart the same power to others.

Their worldly interests, too, lay in concealing the truth. By only not bearing testimony they might have avoided all their sufferings, and have lived quietly. Would men in such circumstances pretend to have seen what they never saw—assert facts of which they had no knowledge—go about lying to teach virtue—and though not only convinced of Christ's being an impostor, but having seen the failure of his imposture in his crucifixion, yet persist in carrying it on, and so persist as to bring upon themselves, for nothing, and with a full knowledge of the consequences, enmity and hatred, danger and death ?

Y. This was impossible ; but is it not also a great confirmation of the truth of the evangelical history that it is so circumstantial ?

T. Certainly it is ; for we rarely find that forged or false accounts of things abound in particularities ; and

where many particulars are related of time, place, persons, etc., there is always a strong presumption of truth, and *vice versâ*. Here the evidence is more than presumptive. The history of the evangelists and of the Acts of the Apostles is so full of references to persons then living, and often to persons of consequence, and to places in which miracles and other transactions took place publicly and not in secret; and the application of all these facts by the first propagators of the Christian religion to give credit to its Divine authority was so frequent and explicit, and often so reproofing to their opposers, that, if they had not been true, they must have been contradicted, and, if contradicted on good evidence, the authors must have been overwhelmed with confusion. This argument is rendered stronger when it is considered that "these things were not done in a corner," nor was the age dark and illiterate, and prone to admit fables. The Augustan age was the most learned the world ever saw. The love of arts, sciences, and literature, was the universal passion in almost every part of the Roman empire where Christianity was first taught in its doctrines and proclaimed in its facts; and in this inquisitive and discerning era it rose, flourished, and established itself, with much resistance to its doctrines, but without being once questioned as to the truth of its historical facts.

Y. Are we not then at the end of the argument? for as the genuineness and authenticity of the books of Scripture have been satisfactorily established, then their relations of miracles, and their record of prophecies, must of course be true; and if the miracles were actually wrought, and the prophecies were really fulfilled, which no one can reasonably doubt, then it must certainly follow that the Bible contains a clearly authenticated revelation of the will of God.

T. Doubtless a ground has already been laid sufficiently firm for your entire faith in the Divine authority

of the Scriptures; but other evidence, confirmatory of your belief, yet remains to be stated—so abundant is the proof.

CHAPTER V.

INTERNAL EVIDENCE OF THE TRUTH OF SCRIPTURE.

T. What is the internal evidence of the truth of Scripture?

Y. The excellent nature and tendency of its doctrines—a subject on which I desire to be furnished with some illustrations.

T. Consider, first, the explicitness, sublimity, and evident truth of the representations which the Scriptures make of the nature and attributes of God, respecting which the wisest heathens fell into errors so gross and fatal! He is there exhibited as the great and the sole first cause of all things, eternal, self-existent, present in all places, knowing all things; infinite in power and wisdom; and perfect in goodness, justice, holiness, and truth. These discoveries of revelation have satisfied the human mind on this great and primary doctrine; and have given it a resting-place which it never before found.

Y. Views so just and clear as to the Divine nature, I acknowledge, were never acquired by heathens.

T. Consider also the representations which the Scriptures make of the moral condition of man.

Y. But how does this prove the excellence of the Scriptures?

T. By proving their truth; for all the representations which they make of our moral condition are substantiated by universal observation and experience; and to know our fallen and corrupt state is the first step to the remedy.

Y. How does it appear that the account the Scriptures give us of man's moral state, which is indeed sufficiently humbling, is confirmed by observation and experience?

T. The Old and New Testaments agree in representing the human race as actually vicious, and capable, when without moral check and control, of the greatest enormities: so that not only individual happiness, but social also, is constantly obstructed or endangered. To this the history of all ages bears witness, and present experience gives its testimony.

But they not only assume men to be actually vicious, but vicious in consequence of a moral taint in their nature—originally and permanently so, but for those provisions of grace and means of sanctity of which they speak. What is thus represented as doctrine appeals to our reason through the evidence of unquestionable fact. The strong tendency of man to crime cannot be denied. Civil penal laws are enacted for no other purpose than to repress it; they are multiplied in the most civilized states to shut out the evil in all those new directions toward which the multiplied relations of man, and his increased power, arising from his increased intelligence, have given it its impulse. Every legal deed, with its seals and witnesses, bears testimony to that opinion as to human nature which the experience of man has impressed on man; and history itself is a record chiefly of human guilt, because examples of crime have everywhere and at all times been much more frequent than examples of virtue. This tendency to evil, the Scriptures tell us, arises from "the heart," the nature and disposition of man; and it is not otherwise to be accounted for. Some indeed have represented the corruption of the race as the result of association and example; but if men were naturally inclined to good, and averse to evil, how is it that not a few individuals only, but the whole

race, have become evil by mutual association? This would be to make the weaker cause the more efficient, which is manifestly absurd.

Y. Is it not a peculiar excellence in the Christian religion that it points out clearly the means of the pardon of sin, and of our recovery from our fallen and corrupt state?

T. It is; and this leads me to notice the next leading doctrine of the Scriptures, which is the restoration of man to the Divine favor through the merits of the vicarious and sacrificial death of Christ, the incarnate Son of God; and that you may rightly understand this most important doctrine, you must attend to the following particulars:

The Christian doctrine of atonement is grounded upon the liability of man to punishment in another life, for sins committed against the law of God in this. Men are capable of committing sin, and sin is productive of misery and disorder. These positions cannot be denied. That to violate the laws of God and to despise his authority are not light crimes, is clear from considering them in their general effect upon society, and upon the world. Nor is there any foundation to suppose that the punishment assigned to sin by the judicial appointment of the Supreme Governor is confined to the present life. The obvious reason of the case is in favor of the doctrine of future punishment; for not only is there an unequal administration of punishments in the present life, so that many eminent offenders pass through the present state without any visible manifestation of the Divine displeasure against their conduct, but there are strong and convincing proofs that we are placed in a state of trial which continues throughout life, and the result of which can only be known, and consequently we ourselves can only become subjects of reward or punishment, after our existence in this world has terminated.

It is also the doctrine of Scripture that this future punishment of the incorrigible shall be final and unlimited. That atonement for the sins of men, which was made by the death of Christ, is represented in the Christian system as the means by which mankind may be delivered from this awful catastrophe. This end it professes to accomplish by means which, with respect to the Supreme Governor himself, preserve his character from being mistaken, and maintain the authority of his government; and with respect to man, give him the strongest possible reason for hope, and render more favorable the circumstances of his earthly probation.

Y. This is so deeply important that I am anxious to hear the matter fully explained.

T. Attend, then.

How sin may be forgiven without leading to such conceptions of the Divine character as would encourage disobedience, and thereby weaken the influence of the Divine government, must be considered as a problem of very difficult solution. A government which admitted no forgiveness would sink the guilty to despair; a government which never punishes offence is a contradiction—it cannot exist. Not to punish is to dissolve authority; to punish without mercy is to destroy; and, where all are guilty, the destruction would be universal. That we cannot sin with impunity is a matter determined. The Ruler of the world is not careless of the conduct of his creatures; for that penal consequences are attached to offence is not a subject of argument, but is made evident from daily observation of the events and circumstances of the present life. It is a principle therefore already established, that the authority of God must be preserved; and it ought to be remarked that in that kind of administration which restrains evil by penalty, and encourages obedience by favor and hope, we and all other moral creatures are the interested parties, and not the Divine

Governor himself, whom, because of his independent and perfect nature, our transgressions cannot injure. The reasons, therefore, which compel him to maintain his authority do not terminate in himself. If he becomes a party against offenders, it is for our sake, and for the sake of the moral order of the universe, to which sin, if encouraged by a negligent administration, and by entire or frequent impunity, would be the source of endless disorder and misery; and if the granting of pardon to offence be strongly and even severely guarded, we are to refer it to the moral necessity of the case as arising out of the general welfare of accountable creatures, liable to the deep evil of sin, and not to any reluctance on the part of our Maker to forgive, much less to any thing vindictive in his nature—charges which have been most inconsiderately and unfairly brought against the Christian doctrine of Christ's vicarious sufferings. If it then be true that the relief of offending man from future punishment, and his restoration to the Divine favor, ought, for the interests of mankind themselves, and for the instruction and caution of other beings, to be so bestowed that no license shall be given to offence; that God himself, while he manifests his compassion, should not appear less just, less holy, than the maintenance of an efficient and even awful authority requires; that his commands shall be felt to be as compelling, and that disobedience shall as truly, though not so unconditionally, subject us to the deserved penalty, as though no hope of forgiveness had been exhibited—I ask, on what scheme, save that which is developed in the New Testament, these necessary conditions are provided for? Necessary they are, unless we contend for a license and an impunity which shall annul the efficient government of the universe, a point which no reasonable man will contend for; and if not, then he must allow that this is strong internal evidence of the truth of the doc-

trine of Scripture, which makes the offer of pardon consequent only upon the securities we have before mentioned. If it be said that sin may be pardoned in the exercise of the Divine prerogative, the reply is that if this prerogative were exercised toward a part of mankind only, the passing by of the others would be with difficulty reconciled to the Divine character; and if the benefit were extended to all, government would be at an end. Were this principle to regulate human governments, every criminal would escape, and judicial forms would become a subject for ridicule. Nor is it the principle which the Divine Being in his conduct to men in the present state acts upon, though in this world punishments are not final and absolute. Repentance does not restore health injured by intemperance, property wasted by profusion, or character once stained by dishonorable practices. If repentance alone could secure pardon, then all must be pardoned, and government dissolved, as in the case of forgiveness by the exercise of mere prerogative; if a selection be made, then different and discordant principles of government are introduced into the Divine administration, which cannot be maintained.

To avoid the force of these obvious difficulties, some have added reformation to repentance, and would restrain forgiveness to those only who to their penitence add a course of future obedience to the Divine law. But a change of conduct does not, any more than repentance, repair the mischiefs of former conduct. Even in this world we see that the sobriety of the reformed man does not always restore health; and the industry and economy of the formerly negligent and wasteful repair not the losses of extravagance. Nor is it necessary to dwell upon the contradiction which this theory involves to all the principles of government established among men, which in flagrant cases never suspend punishment in anticipation of a change of conduct;

but in the infliction of penalty look steadily to the crime actually committed, and to the necessity of vindicating the violated majesty of the laws.

Y. These are great difficulties.

T. Yes; the question, how may mercy be extended to offending creatures, the subjects of the Divine government, without encouraging vice, by lowering the righteous and holy character of God, and the authority of his government, in the maintenance of which the whole universe of beings are interested, is at once one of the most important and one of the most difficult which can employ the human mind. None of the theories which have been opposed to Christianity afford a satisfactory solution of the problem. They assume principles either destructive to moral government, or which cannot in the circumstances of man be acted upon. The only answer is found in the Holy Scriptures. They alone show, and indeed they alone profess to show, how God may be just, and yet the justifier of the ungodly. Other schemes show how he may be merciful; but the difficulty does not lie there. This meets it by declaring the "righteousness of God," at the same time that it proclaims his mercy. The voluntary sufferings of an incarnate Divine person "for us," in our room and stead, magnify the justice of God; display his hatred to sin; proclaim the "exceeding sinfulness" of transgression, by the deep and painful sufferings of the substitute; warn the persevering offender of the terribleness as well as the certainty of his punishment; and open the gates of salvation to every believing penitent. It is a part of the same Divine plan to promise the influence of the Holy Spirit to awaken penitence and to lead the wandering soul back to Himself; to renew the fallen nature of man in righteousness, at the moment he is justified through faith; and to place him in circumstances in which he may henceforth "walk not after the flesh, but after

the Spirit." All the ends of government are here answered. No license is given to offence; the moral law is unrepealed; a day of judgment is still appointed; future and eternal punishments still exhibit their awful sanctions; a new and singular display of the awful purity of the Divine character is afforded; yet pardon is offered to all who seek it; and the whole world may be saved!

Y. These are indeed glorious discoveries, and ought to kindle supreme and everlasting love to God in our hearts, and inspire our lips with ceaseless praises.

T. And, had I time, I might give you other instances of the excellent doctrines which the Scriptures contain, as that respecting the influences of the Holy Spirit, which give a strength to men which they have not by nature; the doctrine of a providence, Divine, universal, tender, and watchful; and especially the views afforded us of man's immortality and of a future life. These, however, you must consider at your leisure.

Y. But you said something of the moral tendency of the Scriptures, as a part of the internal evidence of their truth.

T. This tendency is obvious. Nowhere but in the Scriptures have we a perfect system of morals; and the deficiencies of pagan morality only exalt the purity, the comprehensiveness, the practicability of ours. The character of the Being acknowledged as supreme must always impress itself upon moral feeling and practice; the obligation of which rests upon his will. We have seen the views entertained by pagans on this all-important point, and their effects. The God of the Bible is "holy," without spot; "just," without intermission or partiality; "good"—boundlessly benevolent and beneficent; and his law is the image of himself, "holy, just, and good." These great moral qualities are not, as with them, so far as they were apprehended, merely

abstract, and therefore comparatively feeble in their influence. In the person of Christ, our God incarnate, they are seen exemplified in action, displaying themselves amid human relations and the actual circumstances of human life. With them, the authority of moral rules was either the opinion of the wise, or the tradition of the ancient, confirmed, it is true, in some degree by observation and experience; but to us they are given as commands immediately from the Supreme Governor, and ratified as his by the most solemn and explicit attestations. With them, many great moral principles, being indistinctly apprehended, were matters of doubt and debate; to us, the explicit manner in which they are given excludes both; for it cannot be questioned whether we are commanded to love our neighbor as ourselves; to do to others as we would they should do to us, a precept which comprehends almost all relative morality in one plain principle; to forgive our enemies; to love all mankind; to live "righteously" and "soberly," as well as "godly;" or that magistrates must be a terror only to evil-doers, and a praise to them that do well; that subjects are to render honor to whom honor, and tribute to whom tribute, is due; that masters are to be just and merciful, and servants faithful and obedient. By Christianity, impurity of thought and desire is restrained in an equal degree as their overt acts in the lips and conduct. Humility, meekness, gentleness, placability, disinterestedness, and charity, are all as clearly and solemnly enjoined as the grosser vices are prohibited; and on the unruly tongue itself is impressed "the law of kindness." Nor are the injunctions feeble; they are strictly law, and not mere advice and recommendations—"Without holiness no man shall see the Lord;" and thus our entrance into heaven, and our escape from perdition, are made to depend upon this preparation of mind.

Y. But is there not a species of evidence in favor of Christianity which is called collateral?

T. There is; and it arises from so many sources that it cannot be fully exhibited in this conversation; but I will give you one or two examples of it.

Y. You will oblige me.

T. The marvellous propagation of Christianity in the first three centuries is evidence of this kind, and intimates to us that its facts could not be disputed; that miracles were really wrought, to produce conviction in the minds of men so rapidly and effectually; and that a Divine power accompanied the promulgation of its doctrines.

Y. But did not the doctrine of Mohammed spread rapidly and extensively?

T. Yes; but that was propagated by the sword, and entitled all who embraced it to honors and privileges, and, above all, encouraged men in their vices; but in less than three centuries, Christianity overturned paganism in the Roman empire, and spread itself through the civilized world, in opposition to human power; and when, through a great part of this period, its professors were exposed to continual reproach, and often to terrible persecutions; and although it discouraged, reproved, and forbade every kind of vice. The first preachers of the gospel, though unsupported by human power, and unpatronized by philosophic wisdom, and even in opposition to both, succeeded in effecting a revolution in the opinions and manners of a great portion of the civilized world, to which there is no parallel in the history of mankind. Though aspersed by the slander of the malicious, and exposed to the sword of the powerful, in a short period of time they induced multitudes of various nations, who were equally distinguished by the peculiarity of their manners and the diversity of their language, to forsake the religion of their ancestors. The converts whom they made de-

served ceremonies and institutions which were defended by vigorous authority, sanctified by remote age, and associated with the most alluring gratification of the passions.

After their death the same doctrines were taught, and the same effects followed, though successive and grievous persecutions were waged against all who professed their faith in Christ, by successive emperors and inferior magistrates; so that about A. D. 140, Justin Martyr writes, "There is not a nation, Greek or barbarian, or of any other name, even of those who wander in tribes and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe in the name of the crucified Jesus."

Y. The success of Christianity, and that of the religion of Mohammed, I plainly perceive are not parallel but contrary cases.

T. The actual effect produced by this new religion upon society, and which it is still producing, is another point in the collateral evidence. In every pagan country where it has prevailed, it has abolished idolatry, with its sanguinary and polluted rites. It also effected this mighty revolution: that the sanctions of religion should no longer be in favor of the worst passions and practices, but be directed against them. It has raised the standard of morality, and by that means, even where its full effects have not been suffered to display themselves, has insensibly improved the manners of every Christian state. What heathen nations are, in point of morals, is now well known; and the information on this subject, which for several years past has been increasing, has put it out of the power of infidels to urge the superior manners of either China or Hindoostan. It has abolished infanticide and human sacrifices, so prevalent among ancient and modern heathens; put an end to polygamy and divorce; and, by

the institution of marriage in an indissoluble bond, has given birth to a felicity and sanctity in the domestic circle which it never before knew. It has exalted the condition and character of woman, and by that means has humanized man. It has given a milder character to war, and taught modern nations to treat their prisoners with humanity, and to restore them by exchange to their respective countries. It has laid the basis of a jurisprudence more just and equal; given civil rights to subjects; and placed restraints on absolute power. It has crowned its achievements by its charity. Hospitals, schools, and many other institutions for the aid of the aged and the poor, are almost exclusively its own creations, and they abound most where its influence is most powerful. The same effects to this day are resulting from its influence in those heathen countries into which the gospel has been carried by missionaries sent out from this and other Christian states.

Y. These effects surely prove that so benevolent, holy, and beneficial a system of religion is worthy of all acceptance.

CHAPTER VI.

OBJECTIONS ANSWERED.

Y. I thank you for this account of the evidences of the truth of the Scriptures, which has greatly confirmed and established my faith; but I have occasionally heard objections to the Scriptures, which I will thank you to enable me to answer, should I again meet with them in reading or in conversation.

T. State those of them you recollect.

Y. Against the evidence from miracles I have heard it urged that the Egyptian magicians, in several instances, wrought the same miracles as Moses.

T. The wonders wrought by the magicians were probably juggling tricks. When the miracles of Moses went beyond what could not by any sleight-of-hand or subtle contrivances be imitated, as in the plague of lice, the magicians were themselves obliged to confess the interposition of "the finger of God."

Y. But several pretended heathen miracles, as well as those said to take place in the Church of Rome, are often mentioned by infidels.

T. They are; yet even they hesitate to found any serious argument upon them. A learned divine has laid down some just rules for trying miracles, and observes :

That we may reasonably suspect any accounts of miracles to be false, if they are not published till long after the time when they are said to have been performed; or if they were not first published in the place where they are said to have been wrought; or if they probably were suffered to pass without examination, in the time and at the place where they took their rise. These are general grounds of suspicion, to which may be added particular ones, arising from any circumstances which plainly indicate imposture and artifice on the one hand, or credulity and imagination on the other.

Before such tests all pagan, popish, and other pretended miracles, without exception, shrink; and they are not for a moment to be brought into comparison with works wrought publicly, in the sight of thousands, and those often opposers of the system to be established by them; works not by any ingenuity whatever to be resolved into artifice on the one part, or into the effects of imagination on the other; works performed before scholars, statesmen, rulers, persecutors; of which the instances are numerous, and the places in which they occurred various; works published at the time and on the very spot; works not in favor of a ruling system,

but directed against every other religious establishment under heaven; and for giving their testimony to which the original witnesses had reason to expect, and did in most instances incur, reproach, stripes, imprisonment, and death.

Y. This is very convincing as to miracles; but as to the prophecies of Scripture, I have heard them compared to the heathen oracles, which pretended to foretell future things, and whose predictions are in some instances said to have been remarkably accomplished.

T. No contrast can be greater.

The first great distinction lies in this, that none of the predictions ever uttered by the Delphic or other oracles went deep into futurity. They relate to events on the eve of taking place, and whose preparatory circumstances were known. The oracles did not even pretend to foresee things at the distance of a few years; though even a hundred years had been a very limited period in comparison of the range of the prescience of inspired prophets who looked through the course of succeeding ages to the end of time.

A second contrast lies in the ambiguity of the oracular responses. The prophecies of Scripture are sometimes obscure, though this does not apply to the most eminent of those which have been most signally fulfilled, as we have already seen; but they never equivocate. For this the Pythian oracle was notorious. Historians relate that Cræsus, who had expended large sums upon the agents of this delusion, was tricked by an equivocation, through which, interpreting the response most favorably for himself, he was induced to make an unsuccessful war on Cyrus. In his subsequent captivity he repeatedly reproached the oracle, and charged it with falsehood. The response delivered to Pyrrhus was of the same kind; and was so expressed as to be true, whether Pyrrhus should conquer the Romans, or the Romans Pyrrhus. Many other in-

stances of the same kind are given; not to mention the trifling and even bantering and jocose oracles which were sometimes pronounced.

The venality, wealth, and servility of the managers of the Delphic oracle present another contrast to the poverty and disinterestedness of the Jewish prophets, whom no gifts could bribe and no power awe in the discharge of their duty. Demosthenes, in one of his speeches to the Athenians, publicly charges this oracle with being "gained over to the interests of King Philip;" and the Greek historians give other instances in which it had been corrupted by money. Can then the prophecies of Scripture be paralleled with these dark, and venal, and delusive oracles, without impiety? And could any higher honors be wished for the Jewish prophets than the comparison into which they are thus brought with the corrupt agents of paganism at Delphos and other places?

Y. Ridicule has been sometimes cast upon the prophets by profane writers, for those significant actions by which they illustrated their predictions; as when Jeremiah hides his girdle in a hole of the rock, and Ezekiel weighs the hair of his head in balances: how is this explained?

T. This ridicule can only proceed from ignorance. In the early ages of the world, the deficiency of language was often supplied by signs; and when language was improved, the practice remained after the necessity was over; especially among the eastern people, whose natural temperament inclined them to this mode of conversation. The charges, then, of absurdity and fanaticism, brought against the prophets, vanish of themselves. The absurdity of an action consists in its being extravagant and insignificant; but use and a fixed application made the actions in question both sober and pertinent. We may add, that several of these actions were performed in vision; and that, con-

sidering the genius of the people who were addressed, they were calculated strongly to excite their attention, which was the end for which they were adopted.

Y. It is objected to the Bible that it represents God as giving command to the Israelites to exterminate the nations of Canaan.

T. This objection cannot be argued upon the mere ground that it is contrary to the Divine justice or mercy to cut off a people indiscriminately, from the eldest to the youngest, since this is done in earthquakes, pestilences, etc. The character of the God of nature is not therefore contradicted by that ascribed to the God of the Bible. The whole objection resolves itself into this question: Was it consistent with the character of God to employ human agents in this work of destruction? Who can prove that it was not? No one; and yet here lies the whole stress of the objection. The Jews were not rendered more cruel by their being so commissioned, for we find them much more merciful in their practice than other ancient nations; nor can this instance be pleaded in favor of exterminating wars, since there was in the case a special commission for a special purpose, by which it was limited. Other considerations are also to be included. The sins of the Canaanites were of so gross a nature, that it was necessary to mark them with signal punishments for the admonition of surrounding nations; the employing of the Israelites as instruments, under a special and publicly proclaimed commission, connected the punishment more visibly with the offence than if it had been inflicted by the array of warring elements; while the Israelites themselves would be more deeply impressed with the guilt of idolatry, and its ever-accompanying polluted and sanguinary rites. Finally, the Canaanites had been long spared, and in the meantime both warned by partial judgments, and reproved by the remaining

adherents of the patriarchal religion who resided among them.

Y. The intentional offering of Isaac by Abraham has often been objected to.

T. The answer is, 1. That Abraham, who was in the habit of sensible communication with God, could have no doubt of having received a Divine command; and the right of God to take away the life he had given cannot be questioned. 2. That he proceeded to execute the command of God in faith, as the Apostle Paul has stated, that God would raise his son from the dead. The whole transaction was extraordinary, and cannot therefore be judged by common rules; and it could only be fairly objected to if it had been so stated as to encourage human sacrifices. Here, however, are sufficient guards. An indubitable Divine command was given; the sacrifice was prevented by the same authority; and the history stands in a book which represents human sacrifices as an abomination to God. But I will save you the trouble of enumerating several minor objections, by glancing at them collectively.

The objections which have been raised against characters and transactions in the books of Judges, Samuel, and Kings, are dissipated by the single consideration, that where they are obviously immoral or unjustifiable, they are never approved; and are merely stated as facts in history. The conduct of Ehud, of Samson, and of Jephthah, may be given as instances.

The advice of David, when on his death-bed, respecting Joab and Shimei, has been attributed to his private resentment. This is not the fact. He spoke in his character of king and magistrate, and gave his advice on public grounds, as committing the kingdom to his son.

The conduct of David also towards the Ammonites, in putting them "under saws and harrows of iron," has

been the subject of severe animadversion. But the expression means no more than that he employed them in laborious works, as sawing, making iron harrows, hewing wood and making bricks, the Hebrew prefix signifying *to* as well as *under*. "He put them to saws and harrows of iron, (some render it iron mines,) and to axes of iron, and made them to pass through the brick kiln."

With respect to the imprecations found in many parts of Scripture, and which have been represented as expressions of revenge and malice, it has been often and satisfactorily observed, that they are theocratical denunciations against sinners, or predictions, and not anathemas; the imperative mood being put for the future tense, according to the Hebrew idiom.

With respect to all other objections, it has been well observed, "that a little skill in the original languages of the Scriptures, their idioms and properties, and in the times, occasions, and scope of the several books, as well as in the antiquities and customs of those countries which were the scenes of the transactions recorded, will always clear the main difficulties."

Y. These general observations will be of use to me in future. But what say you to the common objection that the Scriptures require us to believe things incomprehensible to human reason?

T. I answer, that many doctrines and duties are comprehensible enough; no mystery at all is involved in them; and as to incomprehensible subjects, nothing is more obvious than that a fact may be the subject of revelation, as that God is eternal and omnipresent, while the mode may still remain mysterious and incomprehensible. The fact itself is not hidden, or expressed in language or in symbol so equivocal as to throw the meaning into difficulty—the only sense in which the objection could be valid. As a fact, it is clearly revealed that these are attributes of the Divine nature;

but both, notwithstanding that clear and indubitable revelation, are still incomprehensible. It is not revealed how God is eternal and omnipresent, nor is such a revelation pretended; but it is revealed that He is so—not *how* a trinity of persons exists in unity of essence; but *that such* is the mode of the Divine existence. If however, men hesitate to admit incomprehensible subjects as to matters of faith, they cannot be permitted to fly for relief from revelation to philosophy; and much less to assert its superiority, as to clearness of manifestation, to the Holy Scriptures. There too it will be seen that mystery and revelation go inseparably together; that he who will not admit the mystery cannot have the benefit of the revelation; and that he who takes the revelation of facts, embraces at the same time the mystery of their causes. The facts, for instance, of the attraction of gravitation, of cohesion, of electricity, of magnetism, of congelation, of thawing, of evaporation, are all admitted. The experimental and inductive philosophy of modern times has made many revelations of the relations, and, in some instances, of the proximate causes of these phenomena; but the real causes are all confessedly hidden.

“With respect to mechanics,” says a writer who has devoted his life to philosophical studies,* “this science is conversant about force, matter, time, motion, space; each of these has occasioned the most elaborate disquisitions and the most violent disputes. Let it be asked, What is force? If the answerer be candid, his reply will be, ‘I cannot tell so as to satisfy every inquirer, or so as to enter into the essence of the thing.’ Again, What is matter? ‘I cannot tell.’ What is motion? ‘I cannot tell;’” and so of the rest. The fact of the communication of motion from one body to another is as inexplicable as the communication of Divine influences. How then can the former be admitted with any

* Dr. Gregory’s Letters on the Christian Religion.

face, while the latter is denied solely on the ground of its incomprehensibility?

Y. It has been objected to the Mosaic chronology, that it fixes the era of creation only about 4000 years earlier than the Christian era; and against this, evidence has been brought from the chronology of certain ancient nations.

T. The objections drawn from this source have of late rapidly weakened, and are in fact given up by many whose deference to the authority of Scripture is very slight, though but a few years ago nothing was more confidently urged by skeptical writers than the refutation of Moses by the Chinese, Hindoo, and Egyptian chronologies, founded, as it was then stated, on very ancient astronomical observations, preserved to the present day. It is, however, now clearly proved that the astronomical tables, from which it has been attempted to assign a prodigious antiquity to the Hindoos, have been calculated backward;* and among the Chinese the earliest astronomical observation that appears to rest upon good grounds, is now found to be one made not more than two thousand nine hundred years ago.† As for the conclusion drawn from the supposed zodiacs in the temples of Esneh and Dendara in Egypt, it is now strongly doubted whether the figures represented upon them are astronomical or mythological, that is, whether they are zodiacs at all. Their astronomical character is strongly denied by Dr. Richardson, a late traveller, who examined them with great care, and who gives large reasons for his opinion. Even if the astronomical character of these assumed zodiacs be allowed, they are found to prove nothing. M. Biot, an eminent French mathematician, has recently fixed the date of the oldest of them at only 716 years before Christ.

Y. Geologists have sometimes contended that the

* Cuvier's Theory of the Earth.

† Ibid.

period of time requisite for the formation of the primitive structure of the earth argues that the world is much older than the Mosaic account seems to intimate.

T. But geologists of equal eminence have been of a contrary opinion; and the great differences among those who profess this science render objections of this kind of little weight. Besides, two things are assumed in the objection without any proof: 1. That the primitive strata were not created in their present composite form. 2. That, if progressively formed, the processes were always as slow as at present—neither of which can be proved. Besides, many divines allow that the earth may have passed through many changes from the time of “the beginning,” spoken of Gen, i. 1, and its formation in the present state, as described in Gen. i. 2–31.

Y. Has not the general deluge been objected to?

T. It has; but the whole earth bears testimony to the fact. It is not only preserved in the traditions of all nations, but, after all the philosophical arguments which were formerly urged against it, philosophy has at length acknowledged that the present surface of the earth must have been submerged under water.

Y. Has it not been supposed that the ark could not contain the living creatures which are said to have been received into it?

T. Yes; but without reason. Dr. Hales proves the ark to have been of the burden of 42,413 tons, and asks, “Can we doubt of its being sufficient to contain eight persons, and about two hundred or two hundred and fifty pair of four-footed animals; a number to which, according to M. Buffon, all the various distinct species may be reduced, together with all the subsistence necessary for a twelvemonth, with the fowls of the air, and such reptiles and insects as cannot live under water?” All these various animals were also controlled by the power of God, whose special agency is supposed in the whole transaction, and “the lion was made to lie down with the kid.”

HYMNS.

EXCELLENCY OF THE CHRISTIAN RELIGION.

- 1 Let everlasting glories crown
Thy head, my Saviour, and my Lord:
Thy hands have brought salvation down,
And writ the blessings in thy word.
- 2 What if we trace the globe around,
And search from Britain to Japan,
There shall be no religion found
So just to God, so safe for man.
- 3 In vain the trembling conscience seeks
Some solid ground to rest upon;
With long despair the spirit breaks,
Till we apply to Christ alone.
- 4 How well thy blessed truths agree!
How wise and holy thy commands!
Thy promises, how firm they be!
How firm our hope, our comfort stands!
- 5 Not the feigned fields of heath'nish bliss
Could raise such pleasures in the mind;
Nor does the Turkish paradise
Pretend to joys so well refined.
- 6 Should all the forms that men devise
Assault my faith with treach'rous art,
I'd call them vanity and lies,
And bind the gospel to my heart.

A RATIONAL DEFENCE OF THE GOSPEL.

- 1 Shall atheists dare insult the cross
Of our incarnate God?
Shall infidels revile his truth,
And trample on his blood?

- 2 What if he choose mysterious ways
To cleanse us from our faults?
May not the works of sovereign grace
Transcend our feeble thoughts?
- 3 What if his gospel bids us strive
With flesh, and self, and sin?
The prize is most divinely bright
That we are called to win.
- 4 What if the men despised on earth
Still of his grace partake?
This but confirms his truth the more,
For so the prophet spake.
- 5 Do some that own his sacred truth
Indulge their souls in sin?
None should reproach the Saviour's name,
His laws are pure and clean.
- 6 Then let our faith be firm and strong,
Our lips profess his word;
Nor ever shun those holy men
Who fear and love the Lord.

THE EXCELLENCE OF THE BIBLE.

- 1 Great God! with wonder and with praise
On all thy works I look;
But still thy wisdom, power, and grace,
Shine brighter in thy book.
- 2 The stars, that in their courses roll,
Have much instruction given;
But thy good word informs my soul
How I may climb to heaven.
- 3 The fields provide me food, and show
The goodness of the Lord;
But fruits of life and glory grow
In thy most holy word.
- 4 Here are my choicest treasures hid,
Here my best comfort lies;
Here my desires are satisfied,
And hence my hopes arise.

- 5 Lord, make me understand thy law,
Show what my faults have been;
And from thy gospel let me draw
Pardon for all my sin.
- 6 Here I would learn how Christ has died
To save my soul from hell:
Not all the books on earth beside
Such heavenly wonders tell.
- 7 Then let me love my Bible more,
And take a fresh delight
By day to read these wonders o'er,
And meditate by night.

READING THE SCRIPTURES.

- 1 When quiet in my house I sit,
Thy book be my companion still;
My joy, thy sayings to repeat,
Talk o'er the records of thy will,
And search the oracles divine,
Till every heartfelt word be mine.
- 2 O may the gracious words divine
Subject of all my converse be!
So will the Lord his follower join,
And walk and talk himself with me:
So shall my heart his presence prove,
And burn with everlasting love.
- 3 Oft as I lay me down to rest,
O may the reconciling word
Sweetly compose my weary breast,
While, on the bosom of my Lord,
I sink in blissful dreams away,
And visions of eternal day!
- 4 Rising to sing my Saviour's praise,
Thee may I publish all day long;
And let thy precious word of grace
Flow from my heart and fill my tongue—
Fill all my life with purest love,
And join me to thy Church above.

INSTRUCTIONS FROM SCRIPTURE.

- 1 How shall the young secure their hearts,
And guard their lives from sin?
Thy word the choicest rule imparts
To keep the conscience clean.
- 2 When once it enters to the mind,
It spreads such light abroad,
The meanest souls instruction find,
And raise their thoughts to God.
- 3 'Tis like the sun, a heavenly light,
That guides us all the day;
And, through the dangers of the night,
A lamp to lead our way.
- 4 The men who keep thy law with care,
And meditate thy word,
Grow wiser than their teachers are,
And better know the Lord.
- 5 Thy precepts make me truly wise:
I hate the sinner's road;
I hate my own vain thoughts that rise;
But love thy law, my God.
- 6 The starry heavens thy rule obey,
The earth maintains her place;
And these thy servants, night and day
Thy skill and power express.
- 7 But still, thy law and gospel, Lord,
Have lessons more divine:
Not earth stands firmer than thy word,
Nor stars so nobly shine.
- 8 Thy word is everlasting truth;
How pure is every page!
That holy book shall guide our youth,
And well support our age.

SCRIPTURE CATECHISM.

VOLUME I.

The Old Testament.

BY

THOMAS O. SUMMERS.

Nashville, Tenn.:
SOUTHERN METHODIST PUBLISHING HOUSE.
1860.

Entered, according to Act of Congress, in the year 1858, by
J. B. M'FERRIN,
in the Office of the Clerk of the District Court for the Middle
District of Tennessee.

STEREOTYPED AND PRINTED BY A. A. STITT,
SOUTHERN METHODIST PUBLISHING HOUSE, NASHVILLE, TENN.

Preface.

THE design of this Catechism is to furnish children with a general view of every book in the inspired volume. To do this in a small compass, and yet descend as much to detail as is necessary to give interest to the work, involved considerable difficulty and no small labor. Brevity and simplicity have alike been consulted, while the lessons are so framed and arranged that they may be made the basis of catechetical instruction in the case of young persons more advanced than those for whom they are specially designed. It is hoped that this Catechism may take the place of less suitable works for Sunday-school and family instruction.

NASHVILLE, TENN., Nov. 11, 1858.



SCRIPTURE CATECHISM.

LESSON I.

Q. What is the meaning of Bible?

A. The Book.

Q. Why is it so called?

A. Because it is the Book of books.

Q. Who calls it the book?

A. David. Ps. xl. 7.

Q. Who calls it the book of the Lord?

A. Isaiah. Isa. xxxiv. 16.

Q. What else is it called?

A. The law of the Lord. Ps. cxix. 2.

Q. Who calls it the Scripture of truth?

A. An angel. Dan. x. 21.

Q. What is it frequently called by inspired writers?

A. The Scripture. 1 Pet. ii. 6.

Q. What else?

A. The Scriptures. John v. 39.

Q. What else?

A. The Holy Scriptures. 2 Tim. iii. 15.

Q. What else?

A. The Word. 1 Pet. ii. 2.

Q. What else?

A. The Word of God. Luke xi. 28.

Q. What else?

A. The Word of Christ. Col. iii. 16.

Q. What else?

A. The Word of truth. James. i. 18.

Q. What else?

A. The lively Oracles. Acts vii. 38.

Q. What else?

A. The Oracles of God. Rom. iii. 2.

Q. What is the meaning of oracles?

A. Revelations, or messages from God.

Q. What is the meaning of scriptures?

A. Writings.

Q. Why are they called holy?

A. Because holy men of God wrote them as they were

moved by the Holy Ghost, and because they teach men to become holy.

Q. What are the two great parts of the Bible?

A. The Old Testament and the New Testament.

Q. What does Testament mean?

A. A will.

Q. What word is sometimes used for Testament?

A. Covenant.

Q. How many books are there in the Old Testament?

A. Thirty-nine.

Q. How many in the New?

A. Twenty-seven.

Q. What are the first five books of the Bible called?

A. The Pentateuch.

Q. By whom were they written?

A. Moses.

Q. What is the name of the first book?

A. Genesis.

Q. What does that word mean?

A. Generation or creation.

Q. Why is it so called?

A. Because it begins with an account of the creation.

LESSON II.

Q. What is the first verse in the Bible?

A. In the beginning God created the heavens and the earth.

Q. What is meant by the beginning?

A. The period before which the world was not.

Q. Of what was the universe made?

A. Of nothing. Heb. xi. 3.

Q. How did the earth first appear?

A. Without form and void.

Q. What did the Spirit of God do?

A. Move upon the face of the waters.

Q. What did God make the first day?

A. Light.

Q. How?

A. By saying, Let there be light.

Q. What did he make the second day?

A. The firmament.

Q. What the third day?

A. Plants and trees.

Q. What the fourth?

A. The sun, moon, and stars.

Q. What the fifth?

A. Fishes and birds.

Q. What the sixth?

A. Beasts, reptiles, and man.

Q. How was man created?

A. In the image of God.

Q. In what does that consist?

A. In knowledge, holiness, and immortality.

Q. How long was God making the world?

A. Six days.

Q. What did he do on the seventh day?

A. He rested. Gen. ii.

Q. How did he distinguish the seventh day?

A. He blessed and sanctified it as the Sabbath.

Q. How many persons did God create?

A. Two—a man and a woman.

Q. Which did he make first?

A. The man.

Q. Out of what did he make him?

A. The dust of the ground, and breathed into his nostrils the breath of life.

Q. Out of what did he make the woman?

A. Out of one of Adam's ribs.

Q. What did he do with her?

A. Gave her to Adam for a wife.

Q. Where did he put them?

A. In the garden of Eden.

Q. What did he tell Adam to do?

A. Take care of the garden, and eat of its fruits.

Q. What did he forbid him to do?

A. To eat of the tree of knowledge of good and evil.

Q. What did he threaten?

A. In the day thou eatest thereof thou shalt surely die.

Q. Did he eat of it?

A. He did. Gen. iii.

Q. Who tempted him?

A. Eve.

Q. Who tempted Eve?

A. The serpent.

Q. Who was the serpent?

A. The devil. Rev. xii. 9.

Q. How did he tempt her?

A. By telling her the fruit would make them very wise, and that they should not die if they ate of it.

Q. Is not Satan a liar?

A. Yes: the father of lies. John viii. 44.

Q. What did the Lord say to the serpent?

A. He told him he was cursed, and that his head should be bruised by the seed of the woman.

Q. What does that mean?

A. That his power should be destroyed.

Q. Who is the seed of the woman?

A. The Lord Jesus Christ. Gal. iv. 4.

Q. Did God punish the woman for her sin?

A. He did, severely.

Q. Did he punish the man?

A. He did, by cursing the earth for his sake.

Q. What did he then do to them?

A. He drove them out of the garden.

LESSON III.

Q. What were the names of Adam's first two sons?

A. Cain and Abel. Gen. iv.

Q. What was Cain?

A. A tiller of the ground.

Q. What was Abel?

A. A keeper of sheep.

Q. What did Cain offer to God?

A. Of the fruit of the ground.

Q. What did Abel offer?

A. A lamb.

Q. Which did God accept?

A. Abel's offering.

Q. Why?

A. By faith Abel offered unto God a more excellent sacrifice than Cain. Heb. xi. 4.

Q. Did God reject Cain's offering?

A. He did.

Q. What effect had this on Cain?

A. It made him very angry.

Q. What did he do?

A. He killed his brother.

Q. What does John say about this?

A. Cain was of that wicked one, and slew his brother; because his own works were evil, and his brother's righteous. 1 John iii. 12.

Q. Did God punish Cain?

A. He did.

Q. How?

A. He cursed the ground for his sake, and drove him out to wander in the earth.

Q. What did Cain say?

A. My punishment is greater than I can bear.

Q. Was he afraid some one would kill him?

A. He was.

Q. What did God do to him?

A. Assured him by a sign that he should not be killed.

Q. Who was Cain's son?

A. Enoch, but not he who was translated.

Q. Who were Lamech's two wives?

A. Adah and Zillah.

Q. Who were Adah's sons?

A. Jabal, the first who dwelt in tents, and Jubal, the first musician.

Q. Who was Zillah's son?

A. Tubal-cain, the first smith.

Q. Who was Adam's third son?

A. Seth.

Q. What patriarchs lived before the flood?

A. Adam, Seth, Enos, Cainan, Mahalaleel, Lamech, Jared, Enoch, Methuselah, and Noah. Gen. v.

Q. What is the meaning of patriarch?

A. Head of a family.

Q. How old was Adam when he died?

A. Nine hundred and thirty years.

Q. What is said of Enoch?

A. He lived three hundred

and sixty-five years: he walked with God, and was not, for God took him.

Q. Who was this Lamech?

A. Not the same as the descendant of Cain, but the father of Noah.

Q. Who was the oldest man?

A. Methuselah.

Q. How old was he at his death?

A. Nine hundred and sixty-nine years.

Q. When did he die?

A. In the year of the flood.

Q. Which of the patriarchs lived before and after the flood?

A. Noah.

LESSON IV.

Q. Were the people generally good in Noah's time?

A. They were nearly all very bad. Gen. vi.

Q. How did God punish them?

A. By drowning them with a flood of water.

Q. Were all drowned?

A. No; Noah and his family were saved.

Q. How many persons were there in all?

A. Eight: Noah and his wife, and his three sons and their wives.

Q. Were any of the animals saved?

A. Yes; some of every kind. Gen. vii.

Q. How were they saved?

A. In an ark.

Q. How long was Noah building so great a vessel?

A. Probably one hundred and twenty years.

Q. How long did they stay in the ark?

A. One year. Gen. viii.

Q. Where did the ark rest?

A. On the mountains of Ararat.

Q. Where are they?

A. In Armenia, in Asia.

Q. How did Noah find out that the waters were abated?

A. He first sent out a raven, which did not return.

Q. What next did he do?

A. Sent out a dove; but she returned, for she found no rest for the sole of her foot.

Q. What did he do after seven days more?

A. Sent out the dove again, and she returned in the evening with an olive leaf in her mouth.

Q. What did he do after another week?

A. Sent out the dove again, and she returned no more.

Q. What then did he do?

A. Went out of the ark.

Q. What did he do then?

A. Built an altar and offered burnt-offerings to God.

Q. Was God pleased with this?

A. He was, and promised Noah that the earth should never more be destroyed by a flood.

Q. What did God then do?

A. He blessed Noah and his sons, and gave them leave to eat all kinds of vegetable and animal food, except blood. Gen. ix.

Q. What did he say about murder?

A. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.

Q. What did he then do?

A. Made a covenant with Noah, in which he promised that the earth should no more be destroyed by a flood.

Q. What was the token of the covenant?

A. The rainbow.

Q. Does the rainbow assure us that the world will not be again drowned?

A. It does; and it reminds us also of the covenant of grace. Rev. iv. 3.

Q. Who were Noah's sons?

A. Shem, Ham, and Japheth.

Q. What did Noah do after this?

A. Planted a vineyard, and became drunk with the wine.

Q. What did Ham do?

A. Exposed his father, for which he was afterward cursed.

Q. What did Shem and Japheth do to their father?

A. Covered him, for which they were afterward blessed.

Q. How old was Noah when he died?

A. Nine hundred and fifty years.

Q. Did all mankind spring from Noah's sons?

A. Yes. Gen. x.

Q. From whom did the Jews descend?

A. From Shem.

Q. From whom did the Africans descend?

A. From Ham.

Q. From whom did we descend?

A. From Japheth.

LESSON V.

Q. How many languages were there in early times.

A. Only one. Gen. xi.

Q. What did the people attempt to do?

A. To build a city and a tower.

Q. Where?

A. In the land of Shinar.

Q. For what purpose?

A. To make them a name, and prevent dispersion.

Q. With what did they build?

A. Well-burnt brick and slime, or bitumen.

Q. How were they prevented?

A. God confounded their language.

Q. What was the place called?

A. Babel, which means confusion.

Q. How old was Shem at his death?

A. Six hundred years.

Q. Who was Abram's father?

A. Terah. Gen. xi. 27.

Q. Who was Abram's wife?

A. Sarai.

Q. Where were they born?

A. In Ur, in Mesopotamia.

Q. What did God tell Abram to do?

A. To remove to a strange country. Gen. xii.

Q. Did he go?

A. He did. Heb. xi. 8.

Q. To what place did he first go?

A. Haran, or Charran. Acts vii. 4.

Q. Whither then?

A. To Canaan.

Q. What did God promise him?

A. To make of him a great nation.

Q. Who went with him beside Sarai?

A. Lot, his nephew.

Q. Where did he build an altar?

A. Between Bethel and Hai.

Q. Whither did he then go?

A. Farther south.

Q. When there was a famine, what did he do?

A. Went to Egypt.

Q. When they returned to Canaan, why did Abram and Lot separate?

A. Because their substance was so great. Gen. xiii.

Q. Which region did Lot choose?

A. The plain of Jordan.

- Q. Why?
- A. Because it was well watered.
- Q. In what city did he live?
- A. In Sodom.
- Q. Where did Abram pitch his tent and build an altar?
- A. In Hebron.
- Q. What happened about this time?
- A. Lot was taken prisoner in a war. Gen. xiv.
- Q. How was he rescued?
- A. By Abram, who, with his three hundred and eighteen servants and some friends, overcame the forces of four kings.
- Q. Who met him on his return?
- A. Melchizedek, a king and priest.
- Q. What did Melchizedek do?
- A. Gave him bread and wine, and blessed him.
- Q. What did Abram do?
- A. Gave Melchizedek tithes of the spoils.
- Q. Of whom was Melchizedek a type?
- A. Of Christ. Heb. vii.
- Q. What did Abram do with the rest of the spoils?
- A. Gave them to their owners.
- Q. Was Abram generous and brave?
- A. He was.

LESSON VI.

- Q. What did God say to encourage Abram?
- A. Fear not: I am thy shield, and thy exceeding great reward. Gen. xv.
- Q. What did he promise him?
- A. A large posterity.
- Q. Did Abram believe God?
- A. He did.
- Q. What was then predicted?
- A. The bondage and deliverance of Israel.
- Q. What was covenanted?
- A. The grant of the land of Israel to Abram's posterity.
- Q. Who was Sarai's maid?
- A. Hagar, an Egyptian. Gen. xvi.
- Q. Was she the mother of Abram's son Ishmael?
- A. She was.
- Q. When she despised her mistress, what happened?
- A. Sarai dealt hardly with her, and she ran away.
- Q. Who sent her back?
- A. An angel, who found her on the way to Egypt.
- Q. What did he tell her?
- A. That her son should be the father of a great and war-like people.

Q. What did she call the name of the Lord that spoke unto her?

A. Thou God seest me.

Q. Who then was that angel?

A. Probably the Lord Jesus Christ.

Q. What happened when Abram was ninety-nine years old?

A. The Lord appeared to him, and said, I am the Almighty God: walk before me, and be thou perfect. Gen. xvii.

Q. What else did he do?

A. Changed his name from Abram, which means High Father, to Abraham, which means Father of a multitude.

Q. What else did he do?

A. Made a covenant with him.

Q. What was its sign?

A. Circumcision.

Q. What did he do to Sarai?

A. Changed her name from Sarai, which means My Princess, to Sarah, which means Princess.

Q. What was Abraham's prayer for Ishmael?

A. O that Ishmael might live before thee!

Q. What did God tell him?

A. That Ishmael should be the father of twelve princes, but that Sarah should bear a son, named Isaac, with whom the covenant should be established.

Q. What does that mean?

A. That Christ should spring from Isaac's posterity.

Q. Were Ishmael and the other members of Abraham's family excluded from the spiritual blessings of the covenant?

A. They were not, hence they received the sign of it.

Q. Are we Gentiles interested in this covenant?

A. We are. Gal. iii. 14.

Q. What does Paul say about it?

A. As many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. iii. 27, 29.

LESSON VII.

Q. What happened to Abraham at Mamre?

A. The Lord appeared to him. Gen. xviii.

Q. Where was he?

A. Sitting in his tent door at Mamre.

Q. Whom did he see?

A. Three persons who looked like men.

Q. What did he do?

A. Invited them to rest with him.

Q. Did they accept the invitation?

A. They did.

Q. How did he entertain them?

A. Washed their feet, killed a calf, and prepared cakes and butter and milk for them.

Q. Where did he set it before them?

A. Under the tree.

Q. Did they eat?

A. They did, Abraham standing by them.

Q. What did they promise?

A. That Sarah should bear a son.

Q. Where was she?

A. In the tent.

Q. Did she hear them?

A. She did.

Q. What did she do?

A. Laughed, as she did not think it possible.

Q. What did the Lord say?

A. Wherefore did Sarah laugh? Is any thing too hard for the Lord?

Q. What did Sarah say?

A. I laughed not.

Q. Why did she tell that falsehood?

A. Because she was afraid.

Q. Was that a good excuse?

A. It was not.

Q. What did the men then do?

A. Rose up and looked toward Sodom.

Q. Why did the Lord tell Abraham what he was going to do with Sodom?

A. Because he was to be the head of a great nation, and because he trained his family in religion.

Q. What became of two of the persons?

A. They went on toward Sodom.

Q. Who was the other that remained?

A. The Lord, who appeared like a man.

Q. When he told Abraham about the destruction of Sodom, what did Abraham do?

A. Pleaded for its preservation.

Q. What did the Lord say?

A. He would not destroy it if ten good persons were found in it.

Q. When the two angels arrived at Sodom, what did they do?

A. Hastened Lot and his family away. Gen. xix.

Q. What did they say?

A. Escape for thy life.

Q. Did they go?

A. Lot and his wife and two daughters did.

Q. What became of his wife?

A. She looked behind her and became a pillar of salt.

Q. What does Christ say?

A. Remember Lot's wife. Luke xvii. 32.

Q. How many cities were overthrown?

A. Four: Sodom, Gomorrah, Admah, and Zeboim. Deut. xxix. 23.

Q. Where did Lot then reside?

A. First in Zoar, and then in a cave in the mountain.

Q. Who were his two sons?

A. Moab and Ammon.

LESSON VIII.

Q. Where did Abraham next sojourn?

A. In Gerar. Gen. xx.

Q. What happened to him there?

A. The king of Gerar took his wife.

Q. Did Abimelech know that Sarah was Abraham's wife?

A. He did not.

Q. How was this?

A. Abraham called her his sister.

Q. Was she his sister?

A. She was the daughter of his father, but not of his mother.

Q. May such relatives marry together now?

A. No.

Q. Ought Abraham to have called her sister?

A. No.

Q. Had he done so before?

A. He had: in Egypt. Gen. xii.

Q. What induced him to do so?

A. He was afraid they would kill him to get her if they knew he was her husband.

Q. Did the king in either case keep Sarah?

A. No; the Lord caused her to be restored to Abraham.

Q. How old was Abraham when Isaac was born?

A. One hundred years. Gen. xxi.

Q. Did Isaac receive the sign and seal of the covenant when he was eight days old?

A. He did.

Q. What did Ishmael do to his brother Isaac?

A. Mocked him.

Q. What did Isaac's mother say?

A. Cast out this bond-woman and her son.

Q. Did Abraham send them away?

A. He did.

Q. Where did Ishmael dwell?

A. In the wilderness of Paran.

Q. What did he become?

A. An archer.

Q. Whom did he marry?

A. An Egyptian.

Q. What did Abraham and Abimelech do?

A. Made a covenant at Beersheba.

Q. What is then said of Abraham?

A. He planted a grove in Beersheba, and called on the name of the Lord.

Q. What did God then do to him?

A. Tempted or tried him. Gen. xxii.

Q. How?

A. By telling him to offer his son Isaac for a burnt-offering.

Q. What did he do?

A. He rose up early in the morning to obey the command.

Q. As they were going to Moriah, what did Isaac say?

A. Behold the fire and the wood, but where is the lamb for a burnt-offering?

Q. What did his father say?

A. My son, God will provide himself a lamb for a burnt-offering.

Q. When they reached the place, what was done?

A. Abraham built an altar, bound Isaac and put him

upon it, and took the knife to kill his son.

Q. Did he kill him?

A. The angel of the Lord prevented him.

Q. What did the angel tell him?

A. I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

Q. What then took place?

A. Abraham saw a ram, which was caught in a thicket, and offered him instead of his son.

Q. What did he call the place?

A. Jehovah-jireh.

Q. What does that mean?

A. The Lord will provide.

Q. What blessing did the Lord then pronounce on him?

A. That he would greatly multiply his posterity, and that in his seed all nations should be blessed.

Q. Who was the promised seed?

A. Christ. Gal. iii. 16.

Q. Why did God bless Abraham?

A. Because he obeyed the Lord.

LESSON IX.

Q. Where did Sarah die?

A. At Hebron. Gen. xxi.

Q. Where is Hebron?

A. About twenty-five miles south of Jerusalem.

Q. How old was she?

A. One hundred and twenty-seven years.

Q. Where did Abraham bury her?

A. In the cave of Machpelah, which he bought of the sons of Heth.

Q. What did he pay for it?

A. Four hundred shekels of silver.

Q. What did Abraham then do?

A. Sent his servant to Mesopotamia to get a wife for Isaac. Gen. xxiv.

Q. As the servant was praying at the well of Nahor, what happened?

A. Rebekah came to draw water.

Q. Had the servant prayed that the woman designed for Isaac might do thus?

A. He had; and he therefore thought Rebekah was to be Isaac's wife.

Q. Who was Rebekah?

A. The daughter of Bethuel, the nephew of Abraham.

Q. What did Rebekah do?

A. Drew water for the servant and his camels.

Q. What did the servant do?

A. Gave her some fine presents.

Q. What did she then do?

A. Went and told Laban, her brother.

Q. What did Laban do?

A. Invited the servant to stay with him.

Q. What then took place?

A. The servant went to the house, told his message, and the next day Rebekah went with him.

Q. When did Isaac first see her?

A. When he went out into the field to meditate or pray in the evening.

Q. Did Rebekah become his wife?

A. She did.

Q. What do you think of Abraham's servant?

A. That he was very faithful and pious.

Q. Had Abraham another wife?

A. Yes, Keturah. Gen. xxv.

Q. Who were some of her descendants?

A. The Midianites.

Q. What did Abraham do with his property?

A. Gave it to Isaac, except some gifts to his other children.

Q. What became of them?

A. They went to the east.

Q. How old was Abraham at his death?

A. One hundred and seventy-five years.

Q. Where was he buried?

A. With Sarah, in the cave of Machpelah.

Q. Who buried him?

A. Isaac and Ishmael.

Q. How many sons had Ishmael?

A. Twelve.

Q. What were they?

A. Princes: the Arabs descended from them.

Q. How old was Ishmael at his death?

A. One hundred and thirty-seven years.

Q. How old was Isaac at his marriage?

A. Forty years.

Q. Who were Isaac's sons?

A. Esau and Jacob.

Q. Which was the elder?

A. Esau.

Q. What did he do?

A. Sold his birthright to Jacob.

Q. For what?

A. A mess of pottage.

Q. What does Paul call him for this?

A. A profane person. Heb. xii. 16.

LESSON X.

Q. Where did Isaac go in the time of a famine?

A. To Gerar, where Abimelech was king. Gen. xxvi.

Q. What did God tell him?

A. Not to go to Egypt, but dwell in Canaan, and he would bless him, and multiply his seed.

Q. Of what weakness was he guilty?

A. He called Rebekah his sister, for fear the men of the place should kill him if he called her his wife.

Q. Had not Abraham acted thus?

A. He had, twice. Gen. xii., xx.

Q. Did Abimelech find out that Rebekah was Isaac's wife?

A. He did, and suffered no one to touch her.

Q. What did Isaac and Abimelech do?

A. Made a covenant of friendship.

Q. How old was Esau when he married?

A. Forty years.

Q. Were his parents pleased with his marrying Hittites?

A. No: they were grieved.

Q. What did Isaac do when he was old?

A. Told Esau to get him some venison, and he would bless him. Gen. xxvii.

Q. What did Jacob do?

A. Got the blessing by deceiving his father.

Q. What was that blessing?

A. That his descendants should have dominion over Esau's.

Q. Would they have had that dominion if Jacob had not cheated Esau out of the blessing?

A. They would.

Q. Did not Jacob do very wrong?

A. He did, and suffered for it all his life.

Q. What did Esau say he would do?

A. Kill Jacob.

Q. What did Jacob do?

A. Started for Padan-aram. Gen. xxviii.

Q. What did Esau then do?

A. Married a daughter of Ishmael, in order to please his father.

Q. What happened to Jacob on his journey?

A. He dreamed that he saw a ladder reaching to heaven, and angels ascending and descending on it.

Q. Who was above it?

A. The Lord, who renewed to him the promise made to Abraham and Isaac.

Q. What did he say?

A. Surely the Lord is in this place—this is none other

than the house of God: this is the gate of heaven.

Q. What did he call that place?

A. Bethel, which means the house of God.

Q. What did he do?

A. Anointed a pillar, and vowed to give God a tenth of all that he should give him, when he returned in peace.

Q. Whom did he meet at the well of Haran?

A. Rachel. Gen. xxix.

Q. Who was she?

A. His cousin—daughter of Laban.

Q. What then happened?

A. He went to the house of Laban and served him as a shepherd fourteen years for his daughters Leah and Rachel, who became his wives.

Q. Which did he love most?

A. Rachel.

Q. How long did he stay with Laban?

A. Twenty years.

Q. How many more wives had he?

A. Two: Bilhah and Zilpah. Gen. xxx.

Q. How many children had he?

A. Twelve sons and one daughter.

LESSON XI.

Q. How did Jacob leave Laban?

A. Unawares. Gen. xxxi.

Q. What did Laban do?

A. Followed him; but the Lord told him not to hurt Jacob.

Q. What did Laban and Jacob do when they met?

A. Made a friendly covenant, and separated.

Q. Who met Jacob?

A. The angels. Gen. xxxii.

Q. What did he call them?

A. God's host, or army.

Q. What did he call the place?

A. Mahanaim, which means two armies.

Q. Of whom was he afraid?

A. Of Esau.

Q. What did he do?

A. Sent him messengers with a present, and prayed God for protection.

Q. What then happened?

A. There wrestled a man with him until the break of day.

Q. Who was this man?

A. The Angel of the covenant, or God in the likeness of a man. Hos. xii. 4, 5.

Q. Who prevailed?

A. Jacob, and obtained the blessing.

Q. What did he call that place?

A. Peniel, which means the face of God.

Q. What reason did he give for this?

A. I have seen God face to face, and my life is preserved.

Q. Why did not the Israelites eat of the sinew of the thigh?

A. In remembrance of Jacob's halting on his thigh after the wrestling.

Q. When he saw Esau, what did he do?

A. Bowed before him seven times. Gen. xxxiii.

Q. How did Esau receive him?

A. He ran to meet him, fell on his neck, and kissed him, and they wept.

Q. Did he take Jacob's present?

A. Yes: Jacob forced it on him.

Q. Did they part in peace?

A. They did; Esau going to Seir and Jacob to Succoth.

Q. Why was that place called Succoth?

A. Because Jacob made booths there for his cattle, Succoth meaning booths.

Q. What did he do afterward?

A. Removed to Shalem, where he bought a field of Hamor for a hundred shekels of silver.

Q. Of what cruel act were Si-
meon and Levi guilty?

A. They deceived and kill-
ed the Shechemites, because
Shechem had injured their
sister Dinah. Gen. xxxiv.

Q. How did this affect Jacob?

A. He was very sorry, and
afraid the people of the coun-
try would kill him and his
family.

Q. What did God tell him to
do?

A. Go to Bethel and build
an altar. Gen. xxxv.

Q. Did he do so?

A. He did, having first
put away all the strange
gods that were in his family.

Q. Why did not the people of
the country pursue after him?

A. Because the terror of
God was upon them.

Q. After he had made his of-
fering at Bethel, what hap-
pened?

A. In journeying from it,
Rachel died, near Ephrath,
or Bethlehem.

Q. Who were her two sons?

A. Joseph and Benjamin,
the latter being born at the
time of his mother's death.

Q. How old was Isaac when
he died?

A. One hundred and eighty
years.

Q. What about his burial?

A. He was buried in the
cave of Machpelah by his
sons Esau and Jacob.

LESSON XII.

Q. Who were the descendants
of Esau?

A. The Edomites. Gen.
xxxvi.

Q. Where did they dwell?

A. In mount Seir, south
of Judea.

Q. What were their rulers
called?

A. Dukes and kings.

Q. Which of his sons did Ja-
cob love best?

A. Joseph, because he was
the son of his old age and of

his beloved Rachel. Gen.
xxxvii.

Q. What did he make him?

A. A coat of many colors.

Q. How did this affect his
brethren?

A. They hated him.

Q. What did he do?

A. Told his father of their
evil conduct.

Q. What did he dream?

A. That his brothers'

sheaves made obeisance to his sheaf.

Q. What did they say when he told them the dream?

A. Shalt thou indeed reign over us?

Q. What else did he dream?

A. That the sun, moon, and eleven stars made obeisance to him.

Q. What did his father say to this?

A. Shall I, and thy mother, and thy brethren bow down to thee?

Q. How were his brothers affected?

A. They hated and envied him.

Q. Whither did they drive their flocks?

A. To Shechem, and then to Dothan.

Q. When Joseph went to see them, what did they say?

A. Behold, this dreamer cometh: let us slay him.

Q. Did they kill him?

A. No: by the advice of Reuben they cast him into a pit.

Q. What was Reuben's design?

A. To take him out and save him.

Q. What did they do with him in Reuben's absence, at the suggestion of Judah?

A. Sold him to Ishmaelites for twenty pieces of silver.

Q. Who sold Jesus for thirty pieces of silver?

A. A namesake of this Judah—Judas Iscariot.

Q. When Reuben missed Joseph, how was he affected?

A. He was very sorry?

Q. What did they do with Joseph's coat?

A. Dipped it in a kid's blood and carried it to Jacob.

Q. What did Jacob say?

A. It is my son's coat: an evil beast hath devoured him; and he mourned greatly.

Q. What sons were born to Judah?

A. Er, Onan, Shelah, Pharez, and Zarah. Gen. xxxviii.

Q. Which is the most celebrated of Judah's sons?

A. Pharez, being an ancestor of Jesus. Matt. i. 3, 16.

Q. What became of Joseph?

A. He was sold to Potiphar, an officer of the king of Egypt. Gen. xxxix.

Q. How did he treat him?

A. Kindly, because the Lord was with him.

Q. Why then did he cast him into prison?

A. Because his wife falsely accused him of a crime she could not get him to commit.

Q. What happened to him there?

A. The Lord was with him, and the keeper of the prison gave him the charge of all the prisoners.

Q. Whose dreams did he interpret?

A. Those of the chief butler and chief baker. Gen. xl.

Q. Did his interpretations prove true?

A. They did: in three

days the butler was restored to office and the baker hanged, as Joseph predicted.

Q. Did the butler remember Joseph according to his request?

A. He did not, being ungrateful.

LESSON XIII.

Q. What happened when Joseph had been in prison two years?

A. Pharaoh dreamed two dreams, which none of his wise men could interpret. Gen. xli.

Q. What did the butler say to the king?

A. That he remembered his faults in neglecting Joseph, who had interpreted his dream.

Q. What did Pharaoh do?

A. Sent for Joseph.

Q. What did Joseph say?

A. God shall give Pharaoh an answer of peace.

Q. To what did he say the dreams referred?

A. To seven years of plenty and seven years of famine.

Q. Did his interpretation prove correct?

A. It did; and Pharaoh made him ruler of Egypt, and gave him Asenath, daughter of the priest of On, for a wife.

Q. How did he provide for the famine?

A. By laying up corn in the seven years of plenty.

Q. Did the famine extend to Canaan?

A. It did; and the sons of Jacob went down to Egypt to buy corn. Gen. xlii.

Q. Did Benjamin go?

A. No: Jacob was afraid mischief might befall him.

Q. When they came to Egypt, what did they do?

A. Bowed down before Joseph, with their faces to the earth.

Q. Did he know them?

A. Yes; but they knew not him.

Q. What did he then remember?

A. His dreams. Gen. xxxvii. 5-11.

Q. What did he say they were?

A. Spies.

Q. What did they reply?

A. Nay, my lord, but to

buy food are thy servants come.

Q. What did he do with them?

A. Kept them in prison three days.

Q. What then did he do?

A. Sent them home for Benjamin, keeping Simeon in prison to secure their return.

Q. How were they affected by this treatment?

A. They said, We are verily guilty concerning our brother, therefore is this distress come upon us.

Q. What did Joseph have done?

A. Their sacks filled with corn, and their money put in them.

Q. When they found the money, how did they feel?

A. Afraid.

Q. What did Jacob say when they told him of these things?

A. All these things are against me.

Q. What did Reuben say to induce him to send Benjamin?

A. Slay my two sons, if I bring him not to thee.

Q. Was that the language of reason or of passion?

A. Of passion.

Q. What did Jacob say?

A. My son shall not go down with you.

Q. Did he at last consent?

A. When their corn was

gone, Judah induced him to send Benjamin. Gen. xliii.

Q. What did he send Joseph?

A. A present of balm, honey, spices, myrrh, nuts, and almonds.

Q. What did they tell Joseph's steward?

A. That they had found their money in their sacks, and had brought it and other money for more corn.

Q. What did he say?

A. Fear not: I had your money; and he brought Simeon to them.

Q. When Joseph saw Benjamin, how was he affected?

A. He said, God be gracious unto thee, my son; and went into his chamber and wept.

Q. When they dined with him, what did he do?

A. Gave Benjamin five times as much food as any of the others.

Q. When they left, what did he do?

A. Had their money put into their sacks, and his cup into Benjamin's sack. Gen. xliv.

Q. What did he then do?

A. Sent his steward after them to recover the cup.

Q. What did they do when the cup was found?

A. Went back, fell to the ground before him, and Ju-

dah made an affecting speech to him.

Q. What then took place?

A. Joseph made himself known to them. Gen. xlv.

Q. When they knew that he was Joseph, how were they affected?

A. They were troubled.

Q. How did he comfort them?

A. By telling them what God had wrought by him, and by preparing to bring them all to Egypt.

Q. What did Jacob say when he heard of it?

A. It is enough: Joseph my son is yet alive: I will go and see him before I die.

LESSON XIV.

Q. Where did Jacob stop to sacrifice on his way to Egypt?

A. At Beer-sheba. Gen. xlv.

Q. What did God say to him?

A. Fear not to go to Egypt; for I will there make of thee a great nation.

Q. How many of his family went with him?

A. Seventy.

Q. In what part did they dwell?

A. In Goshen.

Q. How did Joseph meet his father?

A. He fell on his neck, and wept a good while.

Q. What did Jacob say to him?

A. Now let me die, since I have seen thy face; because thou art yet alive.

Q. What business did Jacob's sons follow?

A. Feeding cattle.

Q. Did they take their cattle to Egypt?

A. They did.

Q. How did the Egyptians regard shepherds?

A. As an abomination.

Q. Was Pharaoh pleased with their arrival?

A. He was; and Joseph introduced them to him. Gen. xlvii.

Q. What did he say to Jacob?

A. How old art thou?

Q. What did Jacob say?

A. A hundred and thirty years: few and evil have the days of the years of my life been.

Q. What did he do to Pharaoh?

A. He blessed him.

Q. What did Joseph do while the famine continued?

A. Gave the people corn in exchange for their property, which became the king's.

Q. Did the land of the priests become Pharaoh's?

A. No.

Q. How long did Jacob live in Egypt?

A. Seventeen years.

Q. How old was he at his death?

A. One hundred and forty-seven years.

Q. What did he charge Joseph to do?

A. To carry his body to Canaan.

Q. What did he do when Joseph visited him in his sickness?

A. Blessed his two sons. Gen. xlviii.

Q. Which did he say should be the greater?

A. Ephraim, though Manassch was the first-born.

Q. What did he give Joseph?

A. One portion above his brethren, which he took from the Amorite with his sword and bow.

Q. What then took place?

A. Jacob called his sons together to tell them what should befall them in the last days. Gen. xlix.

Q. Which of them received a severe threatening?

A. Simeon and Levi, because of their cruelty.

Q. Which of them received the choicest blessing?

A. Judah, as the sovereign and lawgiver of the tribes, and the ancestor of Christ; and Joseph, as the father of two populous tribes.

Q. What did he then charge them?

A. To bury him in the cave of Machpelah.

Q. What did Joseph do when his father was dead?

A. Fell on his face, wept, and kissed him, and caused the physicians to embalm him. Gen. l.

Q. How long did they mourn for him?

A. Seventy days.

Q. In removing him, where did they stop and mourn seven days?

A. At the threshing-floor of Atad, beyond Jordan.

Q. What was the place afterward called?

A. Abel-mizraim; or, the mourning of the Egyptians.

Q. After they had buried Jacob, what did Joseph's brothers do?

A. Begged him to forgive the evil they did to him.

Q. Did he do so?

A. He did, generously.

Q. How long did Joseph live?

A. One hundred and ten years, and saw Ephraim's children of the third generation.

Q. When he died, what did he do?

A. Took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

Q. What did they do with his body?

A. Embalmed it, and put it in a coffin.

Q. Is this the first coffin of which we read?

A. Yes.

LESSON XV.

Q. What is the second book in the Bible called?

A. Exodus.

Q. What does Exodus mean?

A. Departure.

Q. Why is it so called?

A. Because it gives an account of the departure of the Israelites from Egypt.

Q. How many were there in Jacob's family when they went to Egypt?

A. Seventy. Ex. i.

Q. Did they multiply fast?

A. They did.

Q. What new king arose?

A. One who knew not Joseph, and treated the Israelites cruelly.

Q. What did he do to prevent their increase?

A. Made them work hard in mortar and brick, and in the field, and cast all their male infants into the river Nile.

Q. Who was born in those days?

A. Moses. Ex. ii.

Q. What did his mother do with him?

A. Hid him three months,

and then put him in an ark of bulrushes, and placed him among the flags of the river.

Q. Who watched him there?

A. His sister.

Q. Who found him?

A. Pharaoh's daughter, when she went to wash herself at the river.

Q. What did she do with him?

A. She had compassion on him, and sent his sister to get a Hebrew nurse for him.

Q. Whom did she get?

A. His own mother, of course.

Q. Why did she call him Moses?

A. Because she drew him out of the water, as the word Moses means drawn out.

Q. What did Moses do when he was grown?

A. Killed an Egyptian who smote a Hebrew.

Q. When he found that this was known, what did he do?

A. Went to the land of Midian.

Q. What did he do there?

A. Defended the daughters

of Reuel from the shepherds, who would not let them water their flocks.

Q. What then did Moses do?

A. He went to live with Reuel, who was the priest of Midian, and married his daughter Zipporah.

Q. To what place did he lead the flock of Jethro?

A. To Horeb, in the desert. Ex. iii.

Q. Who appeared to him there?

A. The angel of the Lord, in a burning bush.

Q. What did he tell Moses?

A. To pull off his shoes, as the ground was holy.

Q. What else did he tell him?

A. That he was the God of Abraham, Isaac, and Jacob; that he had seen the affliction of the Israelites, and was going to send him to deliver them.

Q. Was Moses ready to go?

A. He was not.

Q. By what name did God say he was to be known?

A. I AM THAT I AM.

LESSON XVI.

Q. What did Moses say to God?

A. That the people would not believe him. Ex. iv.

Q. How did God prove to him that they would?

A. By changing his rod into a serpent, and the serpent into the rod again; and by making his hand leprous, and then making it sound again.

Q. What did he tell him?

A. That if they would not believe these two signs, he should turn the water into blood.

Q. What did Moses then say?

A. That he was not eloquent.

Q. What did God then tell him?

A. That his brother Aaron, who could speak well, should go with him.

Q. What did Moses then do?

A. Took leave of his father-in-law, and went to Horeb to meet Aaron.

Q. What did they then do?

A. Went to Egypt, and made known their mission to the elders of Israel.

Q. Did the people believe them?

A. They did.

Q. What did Moses and Aaron say to Pharaoh?

A. Thus saith the Lord God of Israel, Let my people go, that they may hold a feast

unto me in the wilderness.

Ex. v.

Q. What did the king reply?

A. Who is the Lord, that I should obey his voice to let Israel go?

Q. What did he do?

A. Instead of letting them go, he made them do more work.

Q. What did the Lord then tell Moses to say to the Israelites?

A. That he would bring them out of Egypt, and conduct them to the promised land. Ex. vi.

Q. Did the Israelites believe Moses?

A. They hearkened not to him, for anguish of spirit, and for cruel bondage.

Q. How old was Levi when he died?

A. One hundred and thirty-seven years.

Q. Who were his sons?

A. Gershon, Kohath, and Merari.

Q. How old was Kohath when he died?

A. One hundred and thirty-three years.

Q. Who were his sons?

A. Amram, Izhar, Hebron, and Uzziel.

Q. How old was Amram when he died?

A. One hundred and thirty-seven years.

Q. Who was his wife?

A. Jochebed.

Q. Who were his sons?

A. Aaron and Moses.

Q. Who was Aaron's wife?

A. Elisheba.

Q. Who were his sons?

A. Nadab, Abihu, Eleazar, and Ithamar.

Q. Who was Eleazar's son?

A. Phinehas.

Q. How old were Moses and Aaron when they went to Pharaoh?

A. Moses was eighty and Aaron eighty-three years old. Ex. vii.

Q. What miracle was wrought before Pharaoh?

A. Aaron's rod was changed into a serpent, and when the rods of the magicians became serpents, Aaron's swallowed them up.

LESSON XVII.

Q. When Pharaoh's heart was hardened, and he would not let the people go, what plague did God send upon Egypt?

A. He changed the waters into blood. Ex. vii.

Q. How long did this plague last?

A. Seven days.

Q. What was the second plague?

A. The land was covered with frogs. Ex. viii.

Q. Did Pharaoh then let the people go?

A. He said he would if the frogs were removed; but when they were gone, he would not let them go.

Q. What was the third plague?

A. The dust was turned into lice.

Q. Could the magicians imitate this miracle?

A. No; and they said, This is the finger of God.

Q. What was the fourth plague?

A. A grievous swarm of flies.

Q. Were there any in Goshen?

A. No.

Q. Did Pharaoh then let the people go?

A. He said he would if the flies were removed; but when they were gone, he would not let them go.

Q. What was the fifth plague?

A. The cattle were killed. Ex. ix.

Q. What was the sixth plague?

A. Boils and blains.

Q. What was the seventh plague?

A. Hail and lightning.

Q. What effect had it on Pharaoh?

A. He said, I have sinned; and he promised to let the people go if the plague were

removed; but he broke his promise again.

Q. What was the eighth plague?

A. Locusts ate all that the hail had left.

Q. What was the ninth plague?

A. Thick darkness for three days; but all the children of Israel had light in their dwellings.

Q. What effect had these miracles on the Egyptians?

A. They gave the Israelites all the silver and gold which the Lord told them to ask of the Egyptians, and Moses was very great in their sight. Ex. xi.

Q. What was the tenth plague?

A. All the first-born of the Egyptians were destroyed. Ex. xii.

Q. Were any of the Israelites destroyed?

A. No: their houses were marked with the blood of a lamb, and they were passed over.

Q. What was done with the lambs that were killed on that occasion?

A. They were eaten in haste, with bitter herbs and unleavened bread.

Q. Was this to be observed as an annual feast in memory of the deliverance from Egypt?

A. It was: hence it is called the passover.

Q. Did they leave Egypt that night?

A. Yes; they were thrust out.

Q. What is said of them?

A. They journeyed from Ramesses to Succoth, about six hundred thousand men, beside children and a mixed multitude.

Q. How long was this after Abraham went to Egypt?

A. Four hundred and thirty years.

Q. How long was it after Jacob went to Egypt?

A. Two hundred and fifteen years.

LESSON XVIII.

Q. What was to be done to commemorate the slaying of the first-born of the Egyptians?

A. The Israelites were commanded to sanctify to God all the first-born of man and beast. Ex. xiii.

Q. Which way did God lead the Israelites?

A. Not through the land of the Philistines, though that was the nearest way to Canaan, but by the way of the Red Sea.

Q. Why so?

A. Lest the people should want to return to Egypt when they saw war.

Q. What did Moses take with him?

A. The bones of Joseph, as he had commanded.

Q. Whither did they go from Succoth?

A. To Etham, in the edge of the wilderness.

Q. How were they guided?

A. By a pillar of cloud by

day, and a pillar of fire by night.

Q. What did Pharaoh do?

A. Pursued after them with a great army. Ex. xiv.

Q. When the Israelites saw them, how were they affected?

A. They were sore afraid, and cried out unto the Lord.

Q. What did the Lord do?

A. Placed the pillar of cloud between the Israelites and the Egyptians, so that it was dark to the Egyptians and light to the Israelites.

Q. What then did he do?

A. Divided the Red Sea, so that the Israelites passed over on dry ground, which the Egyptians essaying to do, were drowned. Heb. xi. 29.

Q. How did Moses and the people celebrate their deliverance?

A. In a song of praise. Ex. xv.

Q. What is it called in Rev. xv. 3?

A. The song of Moses, the servant of God.

Q. What did Miriam and the women do?

A. United in the song with timbrels and dances.

Q. Who was Miriam?

A. The prophetess, the sister of Aaron.

Q. Whither did the people then go?

A. Into the wilderness of Shur.

Q. What happened to them?

A. They found no water for three days; and when they found some, it was bitter.

Q. How did Moses sweeten the waters of Marah?

A. The Lord showed him a tree, which he cast into them.

Q. What did they find at Elim?

A. Twelve wells and seventy palm trees.

Q. Where were they on the fifteenth day of the second month after the exodus?

A. In the wilderness of Sin, between Elim and Sinai. Ex. xvi.

Q. What did they do there?

A. Murmured against Moses and Aaron, because they wanted food.

Q. What did the Lord do?

A. Sent them quails and manna.

Q. What was manna?

A. It was like coriander seed, white; and the taste of it was like wafers made with honey.

Q. Where and when did they gather it?

A. On the ground every morning, except on the Sabbath.

Q. What did they do for food on the Sabbath?

A. Gathered twice as much as usual on the sixth day.

Q. What was done with a pot of manna?

A. Laid up in the Tabernacle for a memorial.

Q. How long did they eat manna?

A. Forty years.

Q. What made them murmur at Rephidim?

A. The want of water. Ex. xvii.

Q. What did God tell Moses to do?

A. Strike the rock in Horeb, and water should flow out of it.

Q. What was that place called?

A. Massah, or Temptation; and Meribah, or Strife.

Q. Who fought with Israel in Rephidim?

A. Amalek.

Q. How was Amalek conquered?

A. While Moses held up his hand, Israel prevailed;

when he let it down, Amalek prevailed; then Aaron and Hur held up his hands until Amalek was discomfited.

Q. Who commanded the army of Israel?

A. Joshua, who is here first mentioned.

Q. What was Moses ordered to do?

A. Write a memorial of the battle.

Q. What did he call the altar which he built?

A. Jehovah-nissi, or, the Lord my banner.

Q. What did God threaten?

A. To utterly destroy Amalek.

Q. Who met Moses?

A. Jethro, his father-in-

law, with the wife and children of Moses. Ex. xviii.

Q. What were the names of the sons of Moses?

A. Gershom, which means A stranger there, because he had been an alien in a strange land; and Eliezer, which means My God is a help, because God had been his help, and delivered him from Pharaoh.

Q. What did Jethro do?

A. Rejoiced, and offered sacrifices because God had blessed them.

Q. What else did he do?

A. Induced Moses to appoint able and good men to assist him in governing the people.

Q. Did he stay with Moses?

A. No: he went home.

LESSON XIX.

Q. Where and when did Israel next encamp?

A. Before Mount Sinai, in the third month after they came out of Egypt. Ex. xix.

Q. What did God tell them they should be if they obeyed him?

A. A peculiar treasure.

Q. What happened on the third day?

A. God spoke to them from the burning, smoking mountain.

Q. What did he speak?

A. The ten commandments. Ex. xx.

Q. What is the first commandment?

A. Thou shalt have no other gods before me.

Q. What is the second?

A. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath,

or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

Q. What is the third?

A. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Q. What is the fourth?

A. Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.

Q. What is the fifth?

A. Honor thy father and thy mother; that thy days may be long upon the land

which the Lord thy God giveth thee.

Q. What is the sixth?

A. Thou shalt not kill.

Q. What is the seventh?

A. Thou shalt not commit adultery.

Q. What is the eighth?

A. Thou shalt not steal.

Q. What is the ninth?

A. Thou shalt not bear false witness against thy neighbor.

Q. What is the tenth?

A. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Q. When the people saw and heard these things, what did they do?

A. Stood afar off, and said to Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die.

Q. What did Moses do?

A. Drew near to the thick darkness, where God was.

Q. What did God tell him to do?

A. To make an altar without tools, and offer sacrifices on it.

Q. What did he promise?

A. In all places where I record my name, I will come

unto thee, and I will bless thee.

Q. What promise in the New Testament is like this?

A. Where two or three are gathered together in my name, there am I in the midst of them. Matt. xviii. 20.

LESSON XX.

Q. What other laws beside the moral law did God give Israel?

A. The political and ceremonial. Ex. xxi.—xxiv.

Q. What are they called?

A. Judgments. Ex. xxi. 1.

Q. What was their design?

A. To make the Israelites holy. Ex. xxii. 31.

Q. What is said of the seventh year, as well as of the seventh day?

A. It was to be a time of rest. Ex. xxiii.

Q. How many great annual feasts were they to keep?

A. Three; at which all the males were to appear before God.

Q. What was the first?

A. Passover, or the feast of unleavened bread, in the month Abib.

Q. What was the second?

A. Pentecost, or harvest.

Q. What was the third?

A. The feast of Tabernacles, or ingathering.

Q. What did he promise them?

A. That his angel should go before them and conduct them to Canaan.

Q. How long was Moses in the mount with God?

A. Forty days. Ex. xxiv.

Q. What did he do with these laws?

A. Wrote them in a book, and sprinkled it with blood, and said, Behold the blood of the covenant which the Lord hath made with you.

Q. Did the people promise obedience?

A. They did.

Q. How did the glory of the Lord appear to them?

A. Like devouring fire on the top of the mount.

Q. What pattern did the Lord show Moses?

A. The model of the tabernacle and its instruments. Ex. xxv.

Q. What was the tabernacle?

A. A tent, divided into two apartments.

Q. What was the ark?

A. A box or chest, with a golden cover, called the mercy-seat, and two golden cherubim overspreading it.

Q. Why was it called the ark of the testimony?

A. Because it contained

the testimony, or tables of the law.

Q. What was the table for?

A. The show-bread.

Q. What was the candlestick?

A. A golden chandelier, with seven lamps.

Q. How was the tabernacle covered?

A. With curtains and boards. Ex. xxvi.

Q. What was the vail?

A. A fine curtain which divided the holy from the most holy place.

Q. Where was the ark put?

A. In the most holy place.

Q. Where were the table and candlestick put?

A. In the holy place.

Q. What else was placed there?

A. The altar of burnt-

offering, with its vessels. Ex. xxvii.

Q. What was burnt in the lamp?

A. Pure olive oil.

Q. What were made for Aaron and his sons?

A. Holy garments, for glory and for beauty. Ex. xxviii.

Q. How were the priests consecrated?

A. By washing, anointing, and sacrifice. Ex. xxix.

Q. How was the altar consecrated?

A. By anointing it.

Q. What was the daily sacrifice?

A. A lamb in the morning, and another in the evening, with flour, oil, and wine.

Q. What did God promise?

A. That he would dwell with Israel, and sanctify the tabernacle with his glory.

LESSON XXI.

Q. What other altar was made?

A. The altar of incense. Ex. xxx.

Q. Where was it put?

A. Before the vail in the holy place.

Q. When was it used?

A. Aaron burnt incense on it every morning and evening, and made an atonement on it once a year.

Q. What was the ransom-money?

A. Half a shekel for every person twenty years old and above.

Q. What was the laver?

A. A brazen vessel to hold water, with which the priests were to wash before service.

Q. What is said of the holy oil and incense?

A. Moses was told how to make them and use them, and no one was allowed to make any like them.

Q. Who were called and qualified to make the tabernacle and its furniture?

A. Bezaleel and Aholiab. Ex. xxxi.

Q. What did God give Moses on Mount Sinai?

A. Two tables of testimony, tables of stone, written with the finger of God.

Q. What did the Israelites do while Moses was in the mount?

A. Got Aaron to make them a golden calf, and worshipped it. Ex. xxxii.

Q. What did Moses do when he saw their idolatry?

A. In his anger he cast down the tables of the law, and broke them.

Q. What else did he do?

A. He burnt the calf, and ground it to powder, strewed it upon the water, and made the children of Israel drink of it.

Q. What next took place?

A. The Levites slew three thousand men, and the Lord plagued the people.

Q. What else did the Lord do?

A. Threatened to abandon Israel. Ex. xxxiii.

Q. What did Moses say?

A. If thy presence go not with me, carry us not up hence.

Q. What did Moses ask?

A. I beseech thee, show me thy glory.

Q. What did God do?

A. Put him in a cleft of the rock, and showed him a part of his glory.

Q. What did God tell him to do?

A. Make two other tables of stone, and meet him again on Sinai. Ex. xxxiv.

Q. What then took place?

A. The Lord descended in the cloud and proclaimed his name.

Q. What did Moses do?

A. Prayed God to pardon the people, and take them for his inheritance.

Q. Did God grant his request?

A. He did; and told Moses to write the ten commandments on the two tables of stone.

Q. How long did Moses stay in the mount?

A. Forty days.

Q. When he came down from the mountain, what did he do?

A. Put a vail over his face, because it was so bright that the children of Israel could not look on it.

Q. How were the materials for the tabernacle supplied?

A. The people furnished them freely. Ex. xxxv.-xxxix.

Q. What happened when the tabernacle was dedicated?

A. The cloud of the Lord covered it, and his glory filled it.

LESSON XXII.

Q. What is the third book in the Bible called?

A. Leviticus.

Q. Why is it so called?

A. Because it contains laws concerning the Levites.

Q. What animals were to be offered in sacrifice?

A. Beeves, sheep, goats, turtle-doves, and pigeons. Lev. i.

Q. What kinds of offerings were there?

A. Burnt-offerings, meat-offerings, peace-offerings, sin-offerings, trespass-offerings, votive, consecration, and purification-offerings. Lev. i.-xv.

Q. What was the meat-offering?

A. Flour, oil, and frankincense, mixed without leaven, baked, and then burned. Lev. vi.

Q. In what offerings was leaven used?

A. In the bread, with the sacrifice of thanksgiving of the priest's peace-offerings. Lev. vii.

Q. At the first sacrifices of the priests after their consecration, what took place?

A. The glory of the Lord appeared, and a fire from the Lord consumed the offering. Lev. viii., ix.

Q. What did the people do when they saw it?

A. They shouted, and fell on their faces.

Q. What did Nadab and Abihu do?

A. Offered strange fire before the Lord. Lev. x.

Q. What happened to them?

A. They were devoured by fire from the Lord.

Q. What did their father do?

A. Aaron held his peace.

Q. But was he not grieved by the event?

A. Yes; and his grief was so great that it caused him to neglect the sin-offering, for which he was excused by Moses.

Q. What is meant by the distinction between clean and unclean animals?

A. The clean might be eaten, the unclean might not be eaten. Lev. xi.

Q. What beasts were clean?

A. Such as parted the hoof and chewed the cud.

Q. What water animals were clean?

A. Such as had fins and scales.

Q. Were any fowls unclean?

A. Yes; eagles, and many others.

Q. What insects might be eaten?

A. Locusts of all kinds, and grasshoppers, but no others.

LESSON XXIII.

Q. What was done on the feast of expiation?

A. Two goats were taken for a sin-offering, and a ram for a burnt-offering for the people, and a bullock for the priests. Lev. xvi.

Q. What was done with them?

A. The bullock and ram were offered, and one of the goats was chosen by lot and slain, and the other, called the scape-goat, was set free, after Aaron had put his hands upon him and confessed the sins of the people.

Q. What was done with the blood of the animals?

A. It was sprinkled upon the mercy-seat in the most holy place, into which the high-priest entered only on the tenth day of the seventh month, the day of atonement.

Q. What did these ceremonies teach?

A. The taking away of our sins by Christ.

Q. Were the Israelites allowed to eat blood, and animals that died of themselves?

A. They were not. Lev. xvii.

Q. When they reaped their harvest, what were they to do?

A. Leave some in the field for the poor. Lev. xxiii.

Q. How was the seventh month distinguished?

A. On the first day was a memorial of blowing of trumpets, the tenth was the day of atonement, and from the fifteenth to the twenty-second was the feast of tabernacles. Lev. xxiii.

Q. Why was the last so called?

A. Because they dwelt in booths, in memory of their dwelling in booths when they were brought out of Egypt.

Q. What is said of the son of Shelomith?

A. He was guilty of blasphemy, and was stoned to death. Lev. xxiv.

Q. What was the sabbatical year?

A. The seventh year, when the ground remained untilled. Lev. xxv.

Q. What was the jubilee?

A. The fiftieth year, ushered in by the blowing of trumpets on the day of atonement.

Q. What took place at the jubilee?

A. Inheritances were restored and servants released.

Q. What did God promise Israel?

A. His blessing, if they were obedient. Lev. xxvi.

Q. What did he threaten?

A. His curse, if they were disobedient.

Q. What is said of vows and tithes?

A. Vows must be redeemed, and tithes paid. Lev. xxvii.

Q. What were tithes?

A. The tenth part of the produce of the land.

Q. What was the design of these Levitical laws?

A. To distinguish the Is-

raelites from the heathen, to teach them the nature and necessity of holiness, and to serve as a shadow of good things to come.

Q. What is the sum of those good things?

A. Salvation by Christ, as we learn in the Epistle to the Hebrews, which is sometimes called the Leviticus of the New Testament.

LESSON XXIV.

Q. What is the fourth book of the Bible called?

A. Numbers.

Q. Why is it so called?

A. Because it begins with the numbering of the Israelites. Num. i.

Q. When were they numbered?

A. On the first day of the second month, in the second year after they came out of Egypt, when they were in the wilderness of Sinai.

Q. How many did they number?

A. Six hundred and three thousand, five hundred and fifty men able to go to war, not counting the tribe of Levi, which served the tabernacle.

Q. How were they arranged?

A. In four divisions, three tribes in each: Ephraim and

Manasseh being counted for two tribes, instead of one tribe of Joseph.

Q. How many Levites were there?

A. Twenty-two thousand males a month old and upward, eight thousand five hundred and eighty being between thirty and fifty years of age, able to do service in the tabernacle. Lev. iii., iv.

Q. What was done with lepers and other unclean persons?

A. They were removed out of the camp. Num. v.

Q. Who were the Nazarites?

A. Persons who made vows of separation, during which they partook of nothing that came from the vine, and did not shave themselves. Num. vi.

Q. What was the priestly blessing?

A. The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.

Q. What was done at the dedication of the tabernacle and altar?

A. The princes of the tribes made liberal offerings. Num. vii.

Q. How were the Levites consecrated?

A. Water was sprinkled upon them, sacrifices were offered, and the people laid their hands upon them. Lev. viii.

Q. In whose stead were the Levites consecrated?

A. Instead of the first-born.

Q. What did the Israelites do on the fourteenth day of the first month?

A. They kept the passover. Num. ix.

Q. When a person was unclean or at a distance on that day, what was he to do?

A. Keep it on the fourteenth day of the second month.

Q. When did the Israelites journey?

A. When the cloud of the Lord moved.

Q. When did they rest?

A. When the cloud rested on the tabernacle.

Q. What did Moses make?

A. Two silver trumpets. Num. x.

Q. For what purpose?

A. To call the assembly; to give the signal for journeying or war; and to blow on solemn days, and over the sacrifices.

Q. What did Moses say to Hobab, his brother-in-law?

A. We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.

Q. What did he say Hobab would be to them?

A. Instead of eyes, Hobab being acquainted with the desert.

Q. Did he go with them?

A. No.

Q. What did Moses say when the ark went forward?

A. Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee.

Q. What did he say when it rested?

A. Return, O Lord, unto the many thousands of Israel.

LESSON XXV.

Q. What happened when the people complained?

A. The fire of the Lord burnt them. Num. xi.

Q. What did Moses do?

A. Prayed, and the fire was quenched.

Q. Where did this take place?

A. At Taberah, which means burning.

Q. What next took place?

A. They lusted for flesh, and the Lord gave them quails.

Q. What happened while they were eating them?

A. They were smitten with a plague.

Q. What was the place called where they were buried?

A. Kibroth-hattaavah, which means the graves of lust.

Q. When Eldad and Medad prophesied, what did Joshua say?

A. My lord Moses, forbid them.

Q. What did Moses say?

A. Enviest thou for my sake? Would God that all the Lord's people were prophets.

Q. What did Miriam and Aaron do at Hazeroth?

A. Spoke against Moses because of his wife. Num. xii.

Q. What did the Lord do?

A. Reproved them sharply, and smote Miriam with leprosy.

Q. Did she continue leprous?

A. No: the Lord healed her at the prayer of Moses.

Q. Where did they next encamp?

A. At Kadesh, in the wilderness of Paran. Num. xiii.

Q. What did Moses do?

A. Sent twelve men to spy out the land of Canaan.

Q. What was the result?

A. After forty days they returned with the fruits of the land.

Q. What did they say about it?

A. That it was a fine country; but all of them, except Caleb and Joshua, said they were not able to conquer the inhabitants.

Q. What did the people do?

A. Murmured against Moses and Aaron, and said, Let us make a captain, and let us return into Egypt. Num. xiv.

Q. When Caleb and Joshua tried to quell them, what did they say?

A. Stone them with stones.

Q. What did the Lord threaten?

A. That they should wander forty years, and die in the wilderness.

Q. Were any excepted from this punishment?

A. Yes: Caleb and Joshua.

Q. What became of the spies who brought up the evil report?

A. They died by the plague.

Q. What then took place?

A. The people went up to possess the land, but the Amalekites and Canaanites smote them, because the Lord would not go with them.

Q. What was done with a man who broke the Sabbath?

A. He was stoned to death. Num. xv.

Q. What were the Israelites ordered to wear?

A. Fringes on their garments.

Q. What next took place?

A. Korah, Dathan, Abiram, On, and two hundred and fifty princes rebelled against Moses and Aaron. Num. xvi.

Q. What happened to them?

A. Korah and his company were swallowed up in

the earth, and the two hundred and fifty princes were consumed by fire.

Q. What did the congregation say?

A. Ye have killed the people of the Lord.

Q. How were the murmurers punished?

A. Fourteen thousand and seven hundred of them died by a plague.

Q. How was the plague stayed?

A. Aaron took a censer of incense and stood between the dead and the living, making an atonement for the people.

Q. What miracle was wrought to show whom God had chosen for the ministry of the tabernacle?

A. The rod of Aaron, for the house of Levi, budded and bloomed, and brought forth almonds. Num. xvii.

Q. What was done with Aaron's rod?

A. It was laid up as a token in the ark.

LESSON XXVI.

Q. How were the priests and Levites supported?

A. By tithes and offerings. Num. xviii.

Q. What was the water of sep-
aration?

A. Water in which the

ashes of a red heifer were mingled. Num. xix.

Q. To what purpose was it applied?

A. It was sprinkled on unclean persons for their purification.

Q. What happened at Kadesh, in the desert of Zin?

A. The people murmured for water. Num. xx.

Q. What did God tell Moses and Aaron to do?

A. Speak to the rock, and it should give forth water.

Q. Did they do so?

A. No: they said, Hear now, ye rebels; must we fetch you water out of this rock? and Moses smote the rock twice.

Q. Did this please the Lord?

A. No: he said Moses and Aaron should not enter Canaan because they had done so.

Q. Did the water flow out of the rock?

A. It did, abundantly.

Q. What was it called?

A. The water of Meribah, which means strife.

Q. What did Moses do to the king of Edom?

A. Sent messengers to him asking leave to go through his land.

Q. Did he grant it?

A. He did not.

Q. Which way did Israel go?

A. From Kadesh to Mount Hor.

Q. What happened there?

A. Aaron died, and they mourned for him thirty days.

Q. Who succeeded him as high-priest?

A. Eleazar, his son.

Q. Who took some of the Israelites prisoners?

A. Arad, the Canaanite. Num. xxi.

Q. What did the Israelites do?

A. Vowed to God that if he would deliver those Canaanites into their hands, they would destroy their cities.

Q. Did he do so?

A. He did; and they destroyed them accordingly, and called the place Hormah, which means destruction.

Q. When they murmured after leaving Kadesh, what happened?

A. The Lord sent fiery serpents among them, which killed many of them.

Q. When the people acknowledged their sin, what did Moses do?

A. Prayed to the Lord.

Q. What did the Lord tell him to do?

A. Make a serpent of brass, and put it on a pole, that any one that was bitten might look upon it, and be cured.

Q. Did he do so?

A. He did; and the people were cured.

Q. What does Christ say?

A. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not

perish, but have eternal life.
John iii. 14, 15.

Q. What became of the brazen serpent?

A. Hezekiah destroyed it, because the Israelites burnt incense to it. 2 Kings xviii. 4.

Q. Would Sihon, king of the Amorites, and Og, king of Bashan, let Israel pass through their countries?

A. No; therefore the Israelites slew them and their people, and took possession of their land.

LESSON XXVII.

Q. Where did Israel next encamp?

A. In the plains of Moab, east of Jordan, near Jericho. Num. xxii.

Q. What did Balak, king of the Moabites, do?

A. Sent for Balaam, the prophet, to curse Israel.

Q. What happened when he was going?

A. His ass, seeing an angel in the way, turned aside.

Q. What did Balaam do?

A. As he did not see the angel, he smote the ass.

Q. What then happened?

A. The Lord opened the mouth of the ass, and he rebuked the madness of the prophet. 2 Pet. ii. 16.

Q. When he got to Moab, did he curse Israel?

A. No: he said he could not, because God had blessed them. Num. xxiii.

Q. What was Balaam's wish?

A. Let me die the death of the righteous, and let my last end be like his.

Q. What did he predict?

A. The prosperity of the Israelites: he said there should come a Star out of Jacob, and a Sceptre out of Israel, that should destroy the Moabites. Num. xxiv.

Q. What sin did the Israelites commit among the Moabites?

A. Worshipped their gods. Num. xxv.

Q. How were they punished for their sin?

A. Twenty-five thousand died with a plague.

Q. When the people were numbered on the plains of Moab, how many were there?

A. Six hundred and one thousand, seven hundred and thirty men twenty years of age and upward, all that were able to go forth to war; beside twenty-threethousand male Levites, a month old and upward. Num. xxvi.

Q. Had they increased or decreased in the wilderness?

A. The Levites had increased seven hundred and twenty-seven; the other

tribes had decreased one thousand, eight hundred and twenty.

Q. What is said of those who were numbered at the first numbering?

A. That they were all dead at the second numbering, except Caleb and Joshua.

Q. What did God tell Moses to do?

A. To go up on the top of Mount Abarim, and see the promised land, and die. Num. xxvii.

Q. Whom was he to ordain as his successor?

A. Joshua.

Q. What was his last service?

A. The conquest of the Midianites, who enticed Israel to sin. Num. xxxi.

Q. By whose counsel did they do this?

A. Balaam's.

Q. What became of Balaam?

A. He was killed with the Midianites.

Q. What did the officers do when they found that they had lost not a man in the war?

A. Made an offering to God of the spoils.

Q. What did the Reubenites, and Gadites, and half of the tribe of Manasseh do?

A. Asked and obtained the land of Jazer and Gilead for their possession. Num. xxxii.

Q. On what condition was their request granted?

A. That they should help the other tribes to conquer the Canaanites.

LESSON XXVIII.

Q. What is the fifth book of the Bible called?

A. Deuteronomy.

Q. What does that word mean?

A. The second law.

Q. Why is it so called?

A. Because in it Moses repeats the law to the Israelites. Deut. i.

Q. What great prediction is found in it?

A. That concerning the great Prophet, like unto Moses, whom God should raise up. Deut. xviii. 15.

Q. Who was he?

A. Jesus Christ. Acts iii. 22.

Q. What did Moses predict should happen if they were obedient?

A. They should be blessed and prosperous. Deut. xxviii.

Q. What should happen if they were disobedient?

A. They should be cursed, and carried into captivity.

Q. Have these predictions been fulfilled?

A. They have.

Q. What then did Moses speak to the people?

A. A sublime song. Deut. xxxii.

Q. What does that song contain?

A. A record of past mercies and sins, and an exhortation to obedience.

Q. What then did Moses do?

A. Blessed all the tribes of Israel, except Simeon. Deut. xxxiii.

Q. Where did he die?

A. On Mount Pisgah, in the land of Moab. Deut. xxxiv.

Q. Why did he ascend the mountain?

A. To see the promised land.

Q. What is said of his burial?

A. The Lord buried him in a valley, in the land of Moab, but no man knew of his sepulchre.

Q. How old was he at his death?

A. One hundred and twenty years.

Q. Was he a decrepit old man?

A. No: his eye was not dim, nor his natural force abated.

Q. How long did Israel mourn for him?

A. Thirty days.

Q. Who was his successor?

A. Joshua.

Q. Was he, or any of his successors, equal to Moses?

A. No.

LESSON XXIX.

Q. What is the sixth book of the Bible called?

A. The Book of Joshua.

Q. Who was Joshua?

A. The son of Nun. Josh. i.

Q. What did God tell Joshua?

A. That he would be with him as he had been with Moses, and help him conquer the Canaanites.

Q. What charge did he give him?

A. Be strong and of a good courage, and keep the law of Moses.

Q. What did he do?

A. Sent two men over Jordan to spy out the land. Josh. ii.

Q. Where did they lodge?

A. At the house of Rahab, in Jericho.

Q. What report did they bring?

A. That the inhabitants were afraid of them.

Q. How did Israel cross Jordan?

A. The waters were divided by a miracle. Josh. iii.

Q. How did they commemorate the event?

A. They set up twelve stones in Jordan, and took twelve others out of the midst of the river, and set them up in Gilgal. Josh. iv.

Q. What took place while they were encamped at Gilgal?

A. The children of Israel were circumcised: they kept the Passover; and the manna ceased. Josh. v.

Q. Who appeared to Joshua?

A. A man with a drawn sword.

Q. Who was he?

A. The captain of the Lord's host.

Q. What did he say?

A. Loose thy shoe from off thy foot; for the place whereon thou standest is holy.

Q. How was Jericho taken?

A. Seven priests carried the ark around it seven days, blowing rams' horns, and on the seventh day the people shouted, and the wall fell down flat. Josh. vi.

Q. What did they do with it?

A. Burnt it, and killed all its inhabitants, except Rahab and her friends.

Q. When they attacked Ai, what happened?

A. Thirty-six Israelites were killed, and the rest were routed. Josh. vii.

Q. Why was this?

A. Because Achan had

taken some of the spoils of Jericho, which were cursed by the Lord.

Q. When his sin was found out, what was done to him?

A. He was put to death.

Q. What then took place?

A. They destroyed Ai and its inhabitants. Josh. viii.

Q. What did Joshua then do?

A. Built an altar in Mount Ebal, and offered sacrifices.

Q. What else did he do?

A. He wrote the law on the stones, and read the blessings and curses, as Moses had commanded. Deut. xxvii.

Q. Where did the people stand?

A. Half of them over against Ebal, and half over against Gerizim.

Q. What did the Gibeonites do?

A. Pretended that they came from a far country, and got Joshua to make a league with them. Josh. ix.

Q. When Joshua found that they had deceived him, what did he do?

A. Made them hewers of wood and drawers of water for the congregation and altar.

Q. When five kings of the Amorites made war on the Gibeonites, what did Joshua do?

A. Fought against them. Josh. x.

Q. What miracle was wrought at Joshua's request?

A. The daylight was prolonged to enable him to finish the conquest of the kings.

Q. Whom did he conquer at the waters of Merom?

A. Jabin, and other kings. Josh. xi.

Q. How many kings did he conquer?

A. Thirty-one. Josh. xii.

Q. What did he do with the country?

A. Divided it between nine tribes and a half. Josh. xiv.-xix.

Q. Where was the inheritance of the other tribes, Reuben, Gad, and the half tribe of Manasseh?

A. East of Jordan.

Q. What is said of the children of Joseph?

A. They were two tribes, Manasseh and Ephraim. Gen. xlviii. 5, 6.

Q. What is said of Levi?

A. They gave no part unto the Levites in the land, save some cities, with their suburbs, as they were supported by tithes.

Q. What did Caleb say?

A. That, though he was eighty-five years old, he was able, with the Lord's help, to take the mountain of the Anakim or giants, which he did. Josh. xiv.

Q. What was the city of the Anakim called?

A. Kirjath-arba, that is, the city of Arba, the father of Anak, which city is Hebron. Josh. xv.

LESSON XXX.

Q. What were the cities of refuge?

A. Cities to which the slayer, who killed any person unawares, might fly for protection. Josh. xx.

Q. How many were there?

A. Six: three on each side of Jordan.

Q. How many cities, with their suburbs, were given to the Levites?

A. Forty-eight in all the tribes. Josh. xxi.

Q. When they had finished the conquest, what did the Reubenites, Gadites, and half tribe of Manasseh do?

A. Departed with Joshua's blessing. Josh. xxii.

Q. What did they build on the borders of Jordan?

A. An altar.

Q. When the other tribes heard of it, what did they do?

A. They prepared to make war on them, supposing they designed to rebel against the Lord.

Q. What did the eastern tribes tell them?

A. That they built it as a witness to prove that they belonged to Israel.

Q. Did this please the other tribes?

A. It did.

Q. What did the eastern tribes call the altar?

A. Ed, which means witness; for they said to their brethren, It shall be a witness between us that the Lord is God.

Q. How did Joshua move the people to obedience?

A. By calling to mind former benefits, by promises, and by threatenings. Josh. xxiii.

Q. Where did he assemble them?

A. At Shechem. Josh. xxiv.

Q. What was his noble resolution?

A. As for me and my house, we will serve the Lord.

Q. What did the people say?

A. The Lord our God will we serve, and his voice will we obey.

Q. What then did he do?

A. Made a covenant with them.

Q. What else?

A. He wrote these words in the book of the law of God, and took a great stone, and set it up under an oak by the sanctuary, for a witness.

Q. How old was Joshua at his death?

A. One hundred and ten years old.

Q. Where was he buried?

A. In the border of his inheritance in Timnath-serah, in Mount Ephraim.

Q. What is said of Israel?

A. They served the Lord all the days of Joshua, and of the elders which outlived him.

Q. What is said of the bones of Joseph?

A. They were buried in Shechem, which became the inheritance of his children.

Q. What is said of Eleazar, the son of Aaron?

A. He died, and was buried in a hill, which was given to his son Phinehas, in Mount Ephraim.

LESSON XXXI.

Q. What is the seventh book of the Bible called?

A. The book of Judges.

Q. Why is it so called?

A. Because it treats of the judges who governed Israel.

Q. After Joshua's death, what tribes first went up against the Canaanites?

A. Judah and Simeon. Judg. i.

Q. What king did they take?

A. Adoni-bezek.

Q. What did they do to him?

A. Cut off his thumbs and great toes, because he had done so to seventy kings.

Q. Who took Kirjath-sepher?

A. Othniel, nephew of Caleb, who gave him Achsah his daughter to wife.

Q. What did she say to her father?

A. Give me a blessing; for thou hast given me a south land; give me also springs of water.

Q. What did her father do?

A. Gave her the upper and the nether springs.

Q. What was the conduct of the next generation?

A. They forsook the Lord, and served Baal and Ashtaroth. Judg. ii.

Q. Into whose hands were they delivered?

A. The hands of Chushan-rishathaim, king of Mesopotamia. Judg. iii.

Q. How long did they serve him?

A. Eight years.

Q. Who delivered them when they prayed?

A. Othniel, who died after the land rested forty years.

Q. What then took place?

A. Israel sinned, and was made to serve Eglon, king of Moab, eighteen years.

Q. How were they delivered?

A. Ehud killed Eglon, and ten thousand Moabites were slain, and the land rested eighty years.

Q. Who was the next deliverer of Israel?

A. Shamgar, who slew six hundred Philistines with an ox-goad.

Q. Who oppressed Israel twenty years?

A. Jabin, king of Canaan, whose captain was Sisera. Judg. iv.

Q. What is said of him?

A. He had nine hundred chariots of iron.

Q. By whom was Israel delivered?

A. By Deborah and Barak.

Q. How was Sisera killed?

A. Jael, the wife of Heber, drove a nail through his temples, while he was asleep in her house.

Q. What did Deborah and Barak then do?

A. Celebrated their victory in a song. Judg. v.

Q. What was the curse of Meroz?

A. Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to

the help of the Lord against the mighty.

Q. How long did the land then rest?

A. Forty years.

Q. Who oppressed Israel seven years?

A. The Midianites. Judg. vi.

Q. How was Israel delivered?

A. An angel sent Gideon to fight the Midianites.

Q. How many men had he?

A. Thirty-two thousand. Judg. vii., viii.

Q. Did they all go to battle?

A. No: twenty-two thousand fearful ones were sent home.

Q. Did the other ten thousand go?

A. No: only three hundred

of them; the rest not being brave enough.

Q. What armor had they?

A. Each man had a trumpet and pitcher, with a lamp in it.

Q. What use did they make of them?

A. When they came to the camp of the enemy in the night, they blew the trumpets, broke the pitchers, and shouted, The sword of the Lord and of Gideon.

Q. What then took place?

A. The Midianites fled, and were conquered, and their princes, Oreb and Zeeb, and their two kings, Zebah and Zalmunna, were slain.

Q. How long was the country quiet?

A. Forty years.

LESSON XXXII.

Q. After Gideon's death, what did his son Abimelech do?

A. Slew all his seventy brothers except Jotham, the youngest. Judg. ix.

Q. What did the men of Shechem do?

A. Made Abimelech king.

Q. How did Jotham reprove them?

A. By a parable of the trees anointing the bramble to be their king.

Q. When he had reigned three years, what happened?

A. Gaal fought against him, but was defeated.

Q. What did Abimelech do to Shechem?

A. Beat it down, and sowed it with salt.

Q. When he was taking Thebez, what happened?

A. A woman threw a piece of millstone upon him from a tower, and broke his skull.

Q. Did it kill him?

A. It would have killed him, but he got his armor-bearer to thrust him through with a sword, lest it should be said a woman killed him.

Q. Who then judged Israel twenty-three years?

A. Tola; and after him, Jair, twenty-two years. Judg. x.

Q. When the Israelites sinned again, who were allowed to oppress them?

A. The Philistines and Ammonites.

Q. Who delivered them?

A. Jephthah. Judg. xi.

Q. What was Jephthah's vow?

A. That if he returned victorious, he would consecrate to the Lord whatsoever should come out of his house to meet him.

Q. Who met him on his return?

A. His daughter.

Q. What did he do?

A. Expressed great sorrow, as she was his only child; yet he did with her according to his vow, so that she never became a mother in Israel.

Q. Did she consent to this?

A. Yes; but not without lamenting her fate.

Q. What did the daughters of Israel do?

A. Went yearly to lament, or talk with her, four days in a year.

Q. When the Ephraimites quarrelled with Jephthah, what did he do?

A. Killed forty-two thousand of them. Judg. xii.

Q. How did he detect an Ephraimite?

A. He told him to pronounce Shibboleth, but he said Sibboleth, for he could not say *Shib*.

Q. How long did Jephthah judge Israel?

A. Six years.

Q. Who succeeded him?

A. Ibzan, for seven years: he had thirty sons and thirty daughters.

Q. Who next?

A. Elon, for ten years.

Q. Who next?

A. Abdon, for eight years: he had forty sons and thirty grandsons, who rode on seventy ass-colts.

LESSON XXXIII.

Q. Who next oppressed Israel?

A. The Philistines, for forty years. Judg. xiii.

Q. Who delivered Israel?

A. Samson, the son of Manoah.

Q. Before he was born, what happened?

A. The angel of the Lord told his parents to bring him up a Nazarite, and he should deliver Israel.

Q. How did he show his great strength?

A. He killed a lion with his hands, and slew thirty Philistines at one time. Judg. xiv.

Q. How did he burn up the Philistines' corn?

A. He tied firebrands to the tails of three hundred foxes, and turned them into the corn-field. Judg. xv.

Q. How many Philistines did he kill with the jaw-bone of an ass?

A. One thousand.

Q. What else did he do?

A. He carried away the gates of Gaza, and broke green withes and new ropes with which he was bound, as if they had been a thread. Judg. xvi.

Q. How did he lose his strength?

A. He allowed Delilah to cut off his hair.

Q. What then happened?

A. The Philistines put out his eyes, and made him grind in prison.

Q. Did he regain his strength?

A. He did, when his hair was grown.

Q. When the Philistines made a feast to their god Dagon, and brought Samson out to make sport for them, what did he do?

A. Took hold of the pillars of the house and pulled it down upon the Philistines, killing a great multitude of them, and also himself.

Q. How long did he judge Israel?

A. Twenty years.

Q. What happened to a man named Micah?

A. He had a house of gods and a Levite for a priest, but the Danites carried off the gods and the priest. Judg. xvii., xviii.

Q. What did they then do?

A. Set up Micah's graven image at Dan, while the house of God was in Shiloh.

Q. When some of the Benjamites wronged a Levite, what took place?

A. A war, in which all the Benjamites were killed, except six hundred; and also forty thousand of the other tribes. Judg. xix.-xxi.

Q. What is said of the Israelites?

A. In those days there was no king in Israel: every man did that which was right in his own eyes.

Q. Were they not for the most part very wicked?

A. They were.

LESSON XXXIV.

Q. What is the eighth book of the Bible?

A. The book of Ruth.

Q. Who was she?

A. A Moabitess, the daughter-in-law of Naomi. Ruth i.

Q. How came Naomi in the land of Moab?

A. She went there during a famine, and dwelt there ten years.

Q. What happened during that time?

A. Her husband and two sons died.

Q. When she was about to return, what did Ruth say?

A. Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.

Q. What happened after Naomi's return with Ruth?

A. Ruth gleaned in the fields of Boaz, who was kind to her, and finally married her. Ruth ii.-iv.

Q. Who was her son?

A. Obed, father of Jesse, the father of David.

Q. What are the ninth and tenth books of the Bible?

A. The first and second books of Samuel.

Q. Who was Samuel?

A. The son of Elkanah and Hannah. 1 Sam. i.

Q. Why was he called Samuel, which means asked of God?

A. Because his mother asked him of the Lord.

Q. What did she do with him?

A. Brought him to the house of the Lord in Shiloh, and he ministered before the Lord.

Q. Who was high-priest at that time?

A. Eli, who had two bad sons, Hophni and Phinehas. 1 Sam. ii.

Q. What happened to Samuel while he was yet a child?

A. The Lord called him, but he thought it was Eli that called him. 1 Sam. iii.

Q. After he had been called three times, what did Eli tell him to answer?

A. Speak, Lord, for thy servant heareth.

Q. What did God tell him?

A. That he would judge Eli's family, because his sons made themselves vile and he restrained them not.

Q. What did Eli say when Samuel told him of it?

A. It is the Lord: let him do what seemeth him good.

Q. What is said of Samuel as he grew up?

A. The Lord was with, and revealed himself to him; and all Israel knew that he was a prophet.

Q. When the Philistines fought against Israel, what happened?

A. The Israelites were smitten, the ark of God was taken, and Hophni and Phinehas were slain. 1 Sam. iv.

Q. When Eli heard of it, how did it affect him?

A. He fell backward, and broke his neck.

Q. How long had he judged Israel?

A. Forty years.

Q. What name did the wife of Phinehas give to her son that was born at this time?

A. Ichabod, which means, Where is the glory? for she said, The glory is departed from Israel?

Q. Where did the Philistines put the ark?

A. In the temple of their god Dagon at Ashdod. 1 Sam. v.

Q. What happened to Dagon?

A. He fell before the ark, and was broken to pieces.

Q. When God punished the people of Ashdod, what did they do with the ark?

A. Carried it to Gath; and the people of Gath carried it to Ekron.

Q. When it had been with the Philistines seven months, what did they do?

A. Sent it back with a trespass-offering, in a new cart, drawn by two milch cows. 1 Sam. vi.

Q. What happened at Bethshemesh?

A. Fifty thousand and seventy men were smitten for looking into the ark.

Q. What was then done with it?

A. The men of Kirjath-jearim took it to their city, and kept it there twenty years. 1 Sam. vii.

LESSON XXXV.

Q. When the Israelites repented of their idolatry, and Samuel prayed for them, what took place?

A. The Lord thundered upon the Philistines, and they were smitten before Israel. 1 Sam. vii.

Q. What did Samuel then do?

A. Set up a stone, and called it Eben-ezer.

Q. What did he say when he set up the stone?

A. Hitherto hath the Lord helped us.

Q. What does Eben-ezer mean?

A. The stone of help.

Q. Where did Samuel live?

A. At Ramah, where he built an altar.

Q. To what places did he go every year?

A. To Bethel, Gilgal, and Mizpeh, to judge Israel.

Q. When he was old, whom did he make judges?

A. His sons, Joel and Abiah. 1 Sam. viii.

Q. When they acted wickedly, what did the people ask?

A. That Samuel would give them a king.

Q. What did Samuel do?

A. Prayed to the Lord.

Q. What did the Lord tell him to do?

A. To comply with their request, but to show them how they would be oppressed if they got a king.

Q. What did they say to this?

A. That they would have a king, to be like other nations.

Q. Whom did the Lord tell Samuel he would send to him to anoint king?

A. Saul, the son of Kish. 1 Sam. ix.

Q. After Saul was anointed, what took place?

A. God gave him another heart; and the Spirit of God came upon him, and he prophesied. 1 Sam. x.

Q. What was his first exploit?

A. He delivered Israel from the Ammonites. 1 Sam. xi.

Q. What did the Israelites then do?

A. Renewed the kingdom at Gilgal, with sacrifices of joy.

Q. How did Samuel testify his integrity as a judge?

A. He challenged the people to deny it, and at his request the Lord sent thunder and rain. 1 Sam. xii.

Q. What did the people say?

A. That they had sinned in asking for a king.

Q. What did Samuel tell them?

A. To fear the Lord; for if they did not, they and their king should be consumed.

Q. When the Philistines oppressed Israel, what did Saul do?

A. Offered a burnt-offering, for doing which he was reproved by Samuel.

Q. Who gained a victory over a garrison of the Philistines?

A. Jonathan, Saul's son. 1 Sam. xiv.

Q. For what was Saul going to kill him?

A. Because he had eaten a little honey, not knowing that his father had adjured the people not to eat that day.

Q. Did Saul put him to death?

A. No: the people would not let him.

Q. What did Samuel tell Saul to do?

A. Utterly destroy the Amalekites and their cattle. 1 Sam. xv.

Q. What did he do when he found that Saul had spared Agag,

the king of the Amalekites, and some of the cattle?

A. Told Saul that the Lord had rejected him.

Q. What did Samuel do to Agag?

A. Put him to death.

LESSON XXXVI.

Q. What did the Lord tell Samuel to do?

A. Anoint one of the sons of Jesse to be king. 1 Sam. xvi.

Q. Which of his eight sons did he anoint?

A. David, the youngest, who was keeping sheep.

Q. Whom did David kill with a sling and a stone?

A. Goliath of Gath, the champion of the Philistines. 1 Sam. xvii.

Q. When he had cut off the giant's head with his own sword, what did he do with it?

A. Carried it to Jerusalem, and presented it to Saul.

Q. How did Jonathan regard David?

A. He loved him as his own soul. 1 Sam. xviii.

Q. Why was Saul jealous of David?

A. Because the women said, Saul hath slain his thousands, and David his ten thousands.

Q. When an evil spirit came upon Saul, and David played on

the harp to relieve him, what did Saul do?

A. Threw a javelin at him.

Q. When Saul found that the people loved David, what did Saul do?

A. Gave him his daughter Michal, to be a snare to him.

Q. When Saul sought to kill him, what did Michal do?

A. Sent off David, and put an image in his bed, and said he was sick. 1 Sam. xix.

Q. What did Saul say?

A. Bring him up to me in the bed, that I may slay him.

Q. When he found that he was deceived, what did he do?

A. Followed him to Naioth, but David fled to Nob. 1 Sam. xx., xxi.

Q. What did Jonathan and David do?

A. Made a covenant of friendship together.

Q. Did David do right in telling Ahimelech that he was on the king's business?

A. He did not.

Q. What did he get of Ahimelech?

A. Some of the show-bread, as he was hungry, and the priest had no other food to give him.

Q. What else did he get?

A. The sword of Goliath.

Q. Whither did he then go?

A. To Achish, king of Gath.

Q. Where did he then hide himself?

A. In the cave of Adullam. 1 Sam. xxii.

Q. Who came to him there?

A. His relatives, and about four hundred men.

Q. What did he do with his father and mother?

A. Took them to the king of Moab.

Q. Who was Jesse's grandmother?

A. Ruth, the Moabitess.

Q. What happened while David was in the forest of Hareth?

A. Saul killed the priests of Nob.

Q. How did he know that they had entertained David?

A. Doeg, who was there at the time, told him.

Q. Which of the priests escaped to David?

A. Abiathar, son of Ahimelech.

LESSON XXXVII.

Q. After David had delivered Keilah from the Philistines, who met him in the wilderness of Ziph?

A. Jonathan, Saul's son, who strengthened his hand in God. 1 Sam. xxiii.

Q. When the Ziphites told Saul where David was, what did David do?

A. Went to the wilderness of Maon and En-gedi.

Q. When he had an opportunity of killing Saul, what did he do?

A. Only cut off the skirt of his robe. 1 Sam. xxiv.

Q. When Nabal insulted him,

what was he prevented from doing?

A. Killing Nabal. 1 Sam. xxv.

Q. Who prevented him?

A. Abigail, Nabal's wife, whom he married after Nabal's death.

Q. When David was in the hill of Hachilah, what did the Ziphites do?

A. Told Saul. 1 Sam. xxvi.

Q. What did Saul do?

A. Went with three thousand men to kill him.

Q. When David found him asleep in the trench, what did he do?

A. He took his spear and cruse of water, and would not let Abishai kill him.

Q. What did Saul say when he found it out?

A. I have played the fool, and erred exceedingly: blessed be thou, my son David.

Q. When he told David he would no more do him harm, did David appear to believe him?

A. No; for he said, I shall one day fall by the hand of Saul. 1 Sam. xxvii.

Q. What did he then do?

A. Went and stayed a year and four months at Ziklag.

Q. Why did he stay at Ziklag?

A. Because it was given him by Achish, king of Gath.

Q. What did he do during that time?

A. Smote the Geshurites, Gezrites, and Amalekites.

Q. What did Saul do when the Lord had departed from him, after Samuel's death?

A. Asked the witch of Endor to raise up Samuel, as he wanted to get his counsel. 1 Sam. xxviii.

Q. Was it wrong for him to apply to her?

A. It was.

Q. Did Samuel appear to Saul?

A. The witch did not raise

him, but the Lord permitted him to appear.

Q. For what purpose?

A. To tell Saul that he and his sons should be slain by the Philistines.

Q. When Achish wanted to take David with him to the battle, why would not the lords of the Philistines let him go?

A. They were afraid he would turn against them. 1 Sam. xxix.

Q. When David found that the Amalekites had burnt Ziklag, and carried off the women, what did he do?

A. Smote the Amalekites, and recovered the captives. 1 Sam. xxx.

Q. What became of Saul?

A. He was wounded at Gilboa by the Philistines, and then he killed himself with his sword. 1 Sam. xxxi.

Q. Who fell with him?

A. Jonathan, his two brothers, and all his men.

Q. What did the Philistines do with Saul?

A. Cut off his head, and fastened the body to the wall of Beth-shan.

Q. What did the Jabesh-gileadites do?

A. Burnt the bodies of Saul and his sons, and buried their bones, and fasted seven days.

LESSON XXXVIII.

Q. What did David do to an Amalekite who brought him the crown of Saul, and said he had killed him?

A. Had him put to death. 2 Sam. i.

Q. How did he express his grief for Saul and Jonathan?

A. In an elegy, in which he said, Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided.

Q. Is it common to speak well of the dead?

A. Yes; but David seems to have spoken too well of Saul, though not of Jonathan.

Q. Whither did David then go?

A. To Hebron, where the men of Judah made him king. 2 Sam. ii.

Q. Whom did Abner make king at Mahanaim?

A. Ish-bosheth, Saul's son.

Q. Whom did Abner kill?

A. Asahel, Joab's brother.

Q. When Abner came over to David, what did Joab do?

A. Killed him, and David lamented his death. 2 Sam. iii.

Q. What became of Ish-bosheth?

A. Rechab and Baanah killed him, and brought his head to David. 2 Sam. iv.

Q. What did David do?

A. Had them slain, and the head of Ish-bosheth buried.

Q. What then took place?

A. All the tribes anointed David king. 2 Sam. v.

Q. How old was he?

A. Thirty years.

Q. How long did he reign in Hebron?

A. Seven years and six months.

Q. Whither did he then go?

A. To Jerusalem, which he took from the Jebusites.

Q. When the Philistines came to fight him, what did he do?

A. Applied to the Lord, who enabled him to conquer them.

Q. When he was bringing the ark from Gibeah to Jerusalem, what happened?

A. Uzzah took hold of it, and the Lord smote him. 2 Sam. vi.

Q. What effect did this produce on David?

A. He was afraid, and put the ark in the house of Obed-edom.

Q. How long did it stay there?

A. Three months; and the Lord blessed Obed-edom and all his house.

Q. What did David do when he brought it to Jerusalem to but it into the tabernacle?

A. Offered sacrifices, and danced for joy.

Q. How did it affect his wife Michal?

A. She despised him in her heart.

Q. When she reproached him for it, what did he do?

A. Severely rebuked her.

Q. What was David prevented from doing by Nathan the prophet?

A. Building the temple. 2 Sam. vii.

Q. What enemies did he conquer?

A. Philistines, Moabites, Syrians, and Edomites. 2 Sam. viii.

Q. To whom did he show special kindness?

A. To Mephibosheth, the lame son of Jonathan. 2 Sam. ix.

Q. When the Ammonites insulted David's servants, and hired the Syrians to fight against him, what did David do?

A. Conquered them both. 2 Sam. x.

LESSON XXXIX.

Q. When David took the wife of Uriah and had him killed, what did the Lord do?

A. Sent Nathan the prophet to reprove him, and to threaten him with severe judgments. 2 Sam. xi., xii.

Q. What effect did it produce on David?

A. He confessed his sin, and was very sorry for it.

Q. When Absalom, David's son, killed his brother Amnon for injuring his sister, what did he do?

A. Went to Geshur, and remained there three years. 2 Sam. xiii.

Q. By whose means was he brought back?

A. By means of Joab and a widow of Tekoah. 2 Sam. xiv.

Q. When Absalom rebelled against him, and was slain, what did David do?

A. Mourned for him. 2 Sam. xv.-xix.

Q. What did he do with Shimei, who cursed him?

A. Spared his life.

Q. What was done to Sheba, who rebelled against him?

A. His head was cut off by the advice of a wise woman. 2 Sam. xx.

Q. Who treacherously killed Amasa when pursuing Sheba?

A. Joab.

Q. What did David do to please the Gibeonites, whom Saul had sought to slay?

A. Hung seven of Saul's grandsons. 2 Sam. xxi.

Q. What did he do with the bones of Saul and Jonathan?

A. Buried them in the tomb of Kish, Saul's father.

Q. What did he do in view of God's goodness to him?

A. Made a song of thanksgiving. 2 Sam. xxii.

Q. When his three mighty men broke through the host of the Philistines, and brought him wa-

ter from the well of Bethlehem, what did he do with it?

A. Poured it out unto the Lord. 2 Sam. xxiii.

Q. What sin did Satan induce him to commit?

A. To number the people. 2 Sam. xxiv.

Q. How did the Lord punish him for his pride?

A. Destroyed seventy thousand of his subjects.

Q. What did he do to stop the plague?

A. Built an altar and offered sacrifices.

LESSON XL.

Q. What are the eleventh and twelfth books of the Bible?

A. The first and second books of the Kings.

Q. When David was very old, what did his son Adonijah do?

A. Got himself proclaimed king. 1 Kings i.

Q. Had his father brought him up right?

A. No: he had suffered him to have his own way.

Q. What did David do when he heard of what Adonijah had done?

A. Had Solomon crowned king.

Q. Who was Solomon's mother?

A. Bathsheba.

Q. What did Adonijah then do?

A. Came and bowed himself to king Solomon.

Q. After David had charged Solomon to be righteous, to avenge the wickedness of Joab and Shimei, and to show kindness to the sons of Barzillai, what occurred?

A. He died, and was buried in the city of David. 1 Kings ii.

Q. How long had he reigned over Israel?

A. Forty years.

Q. Did Solomon put Adonijah, Shimei, and Joab to death as enemies to his government?

A. He did; and turned Abiathar out of the priest's office, because he went with Adonijah.

Q. What prophecy was thus fulfilled?

A. That concerning Eli's family. 1 Sam. ii.

Q. Whom did Solomon marry?

A. Pharaoh's daughter. 1 Kings iii.

Q. When in a dream God told Solomon to ask what he should give him, what did he ask?

A. Wisdom.

Q. Did God give it to him?

A. Yes; and riches and honor too.

Q. When the people saw, by his judgment in a certain case brought before him, that he was very wise, how did they feel toward him?

A. They feared the king.

Q. How many proverbs did Solomon speak?

A. Three thousand. 1 Kings iv.

Q. How many songs?

A. A thousand and five.

Q. What else did he speak?

A. He spoke of all kinds of plants and animals.

Q. When he built the temple, who gave him assistance?

A. Hiram, king of Tyre. 1 Kings v.

Q. Where did he get the cedar and stones.

A. In Mount Lebanon.

Q. When did he begin to build?

A. In the four hundred and eightieth year after the child-

ren of Israel came out of Egypt.

Q. How long was he building it?

A. Seven years.

Q. Who made the brazen vessels for the temple?

A. Hiram, son of a widow of Naphtali, whose father was of Tyre.

Q. When Solomon dedicated the temple, what did he do?

A. Offered prayers and sacrifices, and held a feast. 1 Kings viii.

Q. After this, what did King Hiram and Solomon do?

A. Made ships, and traded with Ophir. 1 Kings ix., x.

Q. Who came to see the wisdom of Solomon?

A. People from all lands, and particularly the Queen of Sheba, who brought him rich presents.

Q. In his old age what did Solomon do?

A. Took a thousand strange wives, who led him into idolatry. 1 Kings xi.

Q. What was the result of his sin?

A. The Lord was angry with him, and raised up enemies against him.

Q. How long did he reign?

A. Forty years.

Q. Who succeeded Solomon?

A. Rehoboam, his foolish son.

LESSON XLI.

Q. Who took away ten tribes from Rehoboam?

A. Jeroboam, the son of Nebat. 1 Kings xii.

Q. What did he do to keep the people from going to Jerusalem, lest they might turn again to Rehoboam?

A. Made two golden calves to be worshipped at Bethel and Dan.

Q. What prophecy did a man of God utter concerning his altar at Bethel?

A. That Josiah should burn the bones of the priests upon it, and destroy it. 1 Kings xiii.

Q. When Jeroboam put forth his hand to lay hold of the prophet, what happened?

A. It was dried up; but was restored at the prayer of the prophet.

Q. Why did not the prophet go home with the king?

A. Because the Lord had told him not to stay there.

Q. What happened to him when he disobeyed the Lord through the influence of an old prophet?

A. He was killed by a lion.

Q. Did Jeroboam repent of his sins?

A. He did not; but he made Israel to sin.

Q. When his son Abijah was sick, what did he do?

A. Sent his wife to consult

Ahijah the prophet. 1 Kings xiv.

Q. What did he tell him?

A. That the child should die.

Q. Did he die?

A. He did; and Israel mourned for him because he was good, though his father was bad.

Q. How long did Jeroboam reign over Israel?

A. Twenty-two years.

Q. What happened in the fifth year of Rehoboam's reign?

A. Shishak, king of Egypt, came up and plundered the temple.

Q. How long did Rehoboam reign over Judah?

A. Seventeen years.

Q. What is said of Rehoboam's successor, Abijam?

A. He reigned three years, and was as bad as his father. 1 Kings xv.

Q. What is said of Abijam's son, Asa?

A. He reigned forty-one years, and did right, like David.

Q. But did he not do wrong when he took the treasures of the temple and palace and gave them to Ben-hadad, king of Syria, to get him to help him against Baasha?

A. He did.

Q. Who succeeded Asa?

A. Jehoshaphat, his son.

Q. Who was Baasha?

A. The successor of Nadab, son of Jeroboam.

Q. What did he do to become king of Israel?

A. Killed Nadab and all the descendants of Jeroboam, as Ahijah had prophesied.

Q. How long did these kings reign?

A. Nadab two years, and Baasha twenty-four.

Q. How long did Baasha's son Elah reign?

A. Two years. 1 Kings xvi.

Q. What happened then?

A. His servant Zimri killed him while he was drunk.

Q. What prophecy was fulfilled when Zimri killed Elah and all the family of Baasha?

A. The prophecy of Jehu.

Q. How long did Zimri reign?

A. Seven days.

Q. When the people made Omri king, and besieged Tirzah, the royal city, what did Zimri do?

A. Burnt his house over him, and died.

Q. What did Omri do?

A. Bought a hill of She-mer, and built on it the royal city of Samaria.

Q. How long did he reign?

A. Twelve years.

Q. What was his character?

A. He was very wicked.

Q. Who succeeded Omri?

A. Ahab.

Q. Who was Ahab's wife?

A. Jezebel, daughter of Ethbaal, king of the Zidonians.

Q. What was his character?

A. He was worse than all the kings that went before him.

Q. What happened in his day?

A. Hiel rebuilt Jericho, as Joshua had predicted. Josh. vi. 26.

LESSON XLII.

Q. What prophet lived during Ahaz's reign?

A. Elijah the Tishbite. 1 Kings xvii.

Q. What did he tell Ahab?

A. That there should be no rain for a long time.

Q. What did Elijah do during the drought?

A. Went to the brook Cherith.

Q. What happened to him there?

A. The ravens fed him.

Q. When the brook dried up, what did he do?

A. God sent him to Zarephath to be sustained by a widow.

Q. What had she?

A. A handful of meal and a little oil.

Q. How did this support them?

A. God increased it by a miracle.

Q. What other miracle did he work by Elijah?

A. Raised to life her son when he died.

Q. When Elijah went to tell Ahab it was going to rain, whom did he meet?

A. Obadiah, Ahab's steward. 1 Kings xviii.

Q. What was his character?

A. He feared the Lord, and supported his prophets when Jezebel tried to kill them.

Q. When Ahab saw Elijah, what did he say to him?

A. Art thou he that troubleth Israel?

Q. What did Elijah reply?

A. I have not troubled Israel; but thou and thy father's house, by worshipping Baal.

Q. Why did Elijah get Ahab to call the eight hundred and fifty false prophets to Mount Carmel?

A. That he might prove to the people that the Lord is God.

Q. What did he say to the people?

A. How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him.

Q. What did he tell the prophets of Baal to do?

A. Put a bullock on an altar, and call on Baal to consume it by fire.

Q. What did he say he would do?

A. Put a bullock on an altar, and call on the Lord to consume it by fire.

Q. On what did they all agree?

A. That the God that answered by fire should be God.

Q. What was the result?

A. Baal's prophets could not get their god to hear them; but the Lord burnt up Elijah's sacrifice with fire from heaven.

Q. What did he do to show them that there was no fire put about the altar?

A. Caused twelve barrels of water to be poured on it.

Q. Where did he get so much water in that time of drought?

A. It was probably salt water, as Carmel is near the Mediterranean Sea.

Q. What did the people say when they saw the fire?

A. The Lord, he is God: the Lord, he is God.

Q. What did Elijah do with the false prophets?

A. Killed them according to the command of the Lord.

Q. What did he then do?

A. Went up to the top of Carmel and prayed.

Q. What did he tell his servant to do?

A. Go seven times to look toward the sea.

Q. What did he see the seventh time?

A. A little cloud, like a man's hand.

Q. What speedily followed

A. A great rain.

LESSON XLIII.

Q. What did Jezebel do when she heard that her prophets were slain?

A. Sought to kill Elijah.
1 Kings xix.

Q. What did Elijah do?

A. Went into the wilderness.

Q. Who found him there?

A. An angel, who gave him food, and sent him to Mount Horeb.

Q. What happened there?

A. A great and strong wind rent the mountains, and broke in pieces the rocks before the Lord.

Q. Was the Lord in the wind?

A. No; nor in the earthquake and fire which followed.

Q. What then did Elijah hear?

A. A still small voice.

Q. What did he do?

A. Wrapped his face in his mantle.

Q. What did the voice say to him?

A. What doest thou here, Elijah?

Q. When he said that he had been very jealous for the Lord, because the children of Israel had gone into idolatry and killed all the Lord's prophets except himself, what did the Lord tell him to do?

A. Anoint Hazael king of Syria, Jehu king of Israel, and Elisha prophet in his room.

Q. What did he tell him?

A. That there were seven thousand in Israel who did not worship Baal.

Q. When he departed, what took place?

A. He found Elisha ploughing with twelve yoke of oxen, and he cast his mantle on him.

Q. What did Elisha do?

A. Went after Elijah, and ministered to him.

Q. When Benhadad, king of Syria, sent word to Ahab, king of Israel, that he was going to take from him whatever he pleased, what did Ahab say?

A. Let not him that girdeth on his harness boast himself as he that putteth it off. 1 Kings xx.

Q. When Benhadad came

against him, what did Ahab do?

A. Went out and slew one hundred thousand Syrians, and Benhadad fled.

Q. Why did the Lord deliver them into Ahab's hands?

A. Because they said, The Lord is God of the hills, but not of the valleys.

LESSON XLIV.

Q. When Ahab coveted Naboth's vineyard, and Naboth would not give it to him, what took place?

A. Jezebel got Naboth stoned to death, and then Ahab took his vineyard. 1 Kings xxi.

Q. What did God tell Elijah to say to him for this?

A. In the place where the dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.

Q. What did the Lord say of Jezebel?

A. The dogs shall eat Jezebel by the wall of Jezreel.

Q. What did he say of Ahab's posterity?

A. They should all be cut off.

Q. What was the character of Ahab?

A. He sold himself to work wickedness.

Q. When Ahab heard the Lord's threatenings, what did he do?

A. Humbled himself.

Q. Did God, because of this, defer the judgments threatened?

A. He did.

Q. Who went up with Ahab to fight with the Syrians at Ramoth-gilead?

A. Jehoshaphat, king of Judah. 1 Kings xxii.

Q. Who advised them to go?

A. About four hundred false prophets.

Q. Who told them they should not succeed?

A. Micaiah, the prophet of the Lord.

Q. What did Ahab do to him for this?

A. Ordered him to be put in prison.

Q. What happened in the war?

A. A man drew a bow at a venture and shot Ahab.

Q. Where did he die?

A. In Samaria; and the dogs licked up his blood as it flowed from his chariot.

Q. Who succeeded him?

A. Ahaziah, his son.

Q. When he wanted his servants to go in the ships which Jehoshaphat sent to Ophir for gold, would Jehoshaphat let them go?

A. He would not.

Q. Who had reproved him for joining with the wicked?

A. Jehu, the prophet. 2 Chron. xix. 2.

Q. How long did Jehoshaphat reign?

A. Twenty-five years.

Q. What was his character?

A. He did that which was right in the eyes of the Lord.

Q. What was the character of Ahaziah?

A. He was wicked, like his father and mother.

LESSON XLV.

Q. When Ahaziah was sick, what did he do?

A. Sent to Baal-zebub, god of Ekron, to inquire if he should recover. 2 Kings i.

Q. When, by the direction of an angel, Elijah met the messengers and told them the king should die, what did he do?

A. Sent fifty men with a captain to take him.

Q. What happened to them?

A. At the word of Elijah fire from heaven consumed them.

Q. After another captain with his fifty had been in like manner consumed, what did Elijah do?

A. Went with the third captain, who humbly besought him to go.

Q. What did he tell the king?

A. That he should die, and he did die.

Q. When the Lord would take

up Elijah to heaven by a whirlwind, what did Elisha do?

A. Went with him from Gilgal to Bethel. 2 Kings ii.

Q. Did the sons of the prophets at Bethel know that Elijah was going to be taken up?

A. They did.

Q. When Elijah told Elisha to stay at Bethel, did he do it?

A. No: he went with him to Jericho.

Q. Did the sons of the prophets at Jericho know that Elijah was going to be taken up?

A. They did; and fifty of them stood to view afar off.

Q. How did Elijah and Elisha cross the Jordan?

A. Elijah divided the waters with his mantle.

Q. What did Elisha ask of Elijah?

A. A double portion of his spirit.

Q. What did Elijah say?

A. He should have it, if he saw him ascend.

Q. While they went on and talked, what took place?

A. A chariot of fire and horses of fire parted them, and Elijah went up by a whirlwind into heaven.

Q. Did Elisha see it?

A. He did; and cried, My father, my father, the chariot of Israel, and the horsemen thereof.

Q. What did he do?

A. Rent his clothes.

Q. What did he take up?

A. The mantle of Elijah that fell from him.

Q. What did he do with it?

A. Smote the waters of Jordan, and said, Where is the Lord God of Elijah?

Q. Did the waters divide?

A. They did, and he passed over.

Q. What did the sons of the prophets say?

A. The spirit of Elijah doth rest on Elisha.

Q. What did they do?

A. Sent fifty men to search for Elijah.

Q. Did Elisha want them to go?

A. No.

Q. After three days' search, did they find Elijah?

A. No.

Q. What miracle did Elisha perform at Jericho?

A. Healed the waters and land by casting salt into the fountain.

Q. What happened to forty-two young persons who mocked him, saying, Go up, thou bald-head?

A. At his word, two she-bears came out of the wood and tore them.

Q. Whither did he then go?

A. To Mount Carmel, and then to Samaria.

LESSON XLVI.

Q. Who succeeded Ahaziah, in the eighteenth year of Jehoshaphat?

A. Jehoram, son of Ahab. 2 Kings iii.

Q. How long did he reign over Israel?

A. Twelve years.

Q. What was his character?

A. He worshipped Jero-

boam's calves, but he did not worship Baal, like Ahab.

Q. Who rebelled against him?

A. Mesha, king of Moab.

Q. When he, Jehoshaphat, and the king of Edom, went up to fight against the Moabites, what happened?

A. They were likely to die for want of water.

Q. When Jehoshaphat inquired for a prophet, what did Jehoram's servant say?

A. Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah.

Q. What did he mean by that?

A. That he waited on him.

Q. Did Elisha procure water for them?

A. He did; but he said he would not have done it for Jehoram, if Jehoshaphat had not been there.

Q. When the king of Moab was about to be conquered, what did he do?

A. Offered his eldest son as a burnt-offering.

Q. When a prophet's widow was likely to have her two sons sold for debt, what did Elisha do?

A. Increased her pot of oil, so that she had enough to sell to pay her debt and to live on besides. 2 Kings iv.

Q. What did a woman of Shunem do for him?

A. Made him a chamber, and put in it a bed, a table, a stool, and a candlestick.

Q. When she had been rewarded by the gift of a son, and the child died, what did Elisha do?

A. Prayed to the Lord, who restored him to life.

Q. When the pottage of the sons of the prophets was poisoned by wild gourds, what did he do?

A. Cast meal into the pot, and there was no harm in the pot.

Q. What other miracle was wrought at his word?

A. A little food was increased to feed a multitude.

Q. When Naaman, the Syrian captain, had the leprosy, who told him where he could be cured?

A. A little captive Hebrew maid, who waited on Naaman's wife. 2 Kings v.

Q. When Naaman went to Elisha to be cured, what did the prophet do?

A. Sent him word to wash seven times in Jordan.

Q. What effect did this have on Naaman?

A. Because Elisha did not come out and cure him on the spot, he went away in a rage.

Q. What did he say?

A. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?

Q. When his servants said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? what did he do?

A. Washed in Jordan, and was healed.

Q. What did Elisha refuse to receive from him?

A. A present.

Q. What did Naaman promise to do?

A. Serve the Lord.

Q. What did Gehazi, Elisha's servant, do?

A. Ran after Naaman, told him a lie, and got a present.

Q. When his master, who knew all about it, said, Whence comest thou, Gehazi? what did he say?

A. Thy servant went no whither.

Q. How was he punished at the word of Elisha?

A. The leprosy of Naaman came upon him.

Q. When one of the sons of the prophets let his axe, which he had borrowed, fall into the Jordan, what did Elisha do?

A. Cast in a stick, and the iron did swim. 2 Kings vi.

Q. When the King of Syria sent an army to take Elisha, and Elisha's servant was afraid, what took place?

A. Elisha prayed, and the Lord opened the eyes of the young man, and he saw that the mountain was full of horses and chariots of fire around Elisha.

Q. When, at the word of Elisha, the Syrians were made blind, what did he do?

A. Led them to Samaria.

Q. Would he let the king of Israel smite them?

A. No; but he had them feasted and sent home.

Q. What happened during the siege of Samaria by the Syrians?

A. A great famine, in which two women agreed to eat their own sons.

Q. What complaint did one of the women bring to the king?

A. That after they had boiled and eaten her son, the other woman hid hers.

Q. What did the king do?

A. Rent his clothes, and said he would kill Elisha.

Q. Was Elisha the cause of the famine?

A. No; but he said the next day they should have food. 2 Kings vii.

Q. How did they get it?

A. The Lord caused the Syrians to flee away from their camp, where there was plenty of food.

Q. What happened to a lord who had disbelieved the prophecy of Elisha?

A. He was trod to death by the people.

LESSON XLVII.

Q. Whither did Elisha send the Shunammite woman to stay during the seven years' famine?

A. To the land of the Philistines. 2 Kings viii.

Q. When Gehazi was telling the king about Elisha's restoring a dead body to life, what happened?

A. The woman came to

ask the king for her house and land.

Q. What did Gehazi say?

A. This is the woman, and this is her son whom Elisha restored to life.

Q. Did the king cause her property to be restored?

A. He did.

Q. When Ben-hadad, king of Syria, was sick, what did he do?

A. Sent Hazael to Elisha to know whether or not he should get well.

Q. What did Hazael say, when Elisha told him he would do great evil to Israel?

A. But what! is thy servant a dog, that he should do this great thing?

Q. What did Elisha say?

A. The Lord hath showed me that thou shalt be king over Syria.

Q. Did he become king?

A. Yes: he returned and killed Ben-hadad, and reigned in his stead.

Q. Who succeeded Jehoshaphat, king of Judah?

A. Jehoram, his son.

Q. How long did he reign?

A. Eight years.

Q. What was his character?

A. He was wicked, like Ahab, whose daughter he married.

Q. What happened in his days?

A. Edom and Libnah revolted from him.

Q. Who succeeded Jehoram?

A. His son, Ahaziah.

Q. How long did he reign?

A. One year.

Q. What was his character?

A. He was wicked, like his parents.

Q. Whom did Elisha cause to be anointed king in his place?

A. Jehu, son of Nimshi.

Q. When Ahaziah went to see Jehoram, king of Israel, at his return to Jezreel, to be healed of the wounds the Syrians had given him, what took place?

A. Jehoram was killed by Jehu, and thrown out to the dogs in the field of Naboth. 2 Kings ix.

Q. What became of Ahaziah?

A. He was smitten in his chariot, and died at Megiddo.

Q. What became of Jezebel?

A. She was thrown out of a window and eaten by the dogs.

Q. What prophecy was thus fulfilled?

A. That of Elijah. 1 Kings xxi.

Q. How was it further fulfilled?

A. All Ahab's posterity, including his seventy sons, were put to death. 2 Kings x.

Q. What else did Jehu do?

A. Killed all the worshippers of Baal.

Q. Was Jehu a good man?

A. No: he worshipped Jeroboam's calves.

Q. How long did he reign over Israel?

A. Twenty-eight years.

Q. Who reigned in his stead?

A. His son, Jehoahaz.

Q. Who smote Israel in these days?

A. Hazael, as Elisha had foretold.

LESSON XLVIII.

Q. When Athaliah, mother of Ahaziah, saw that her son was dead, what did she do?

A. Killed all the seed royal, except Joash, Ahaziah's son. 2 Kings xi.

Q. What became of him?

A. His aunt hid him and his nurse in the temple six years.

Q. When he was seven years old, what did Jehoiada do to Joash?

A. Anointed him king.

Q. What did they do with Athaliah?

A. Slew her with the sword.

Q. How long did Joash reign?

A. Forty years. 2 Kings xii. 2 Chron. xxiv.

Q. What was his character?

A. He was good while Jehoiada the priest lived.

Q. What pious act did he perform?

A. Repaired the temple.

Q. After the death of Jehoiada, and Joash had fallen into idolatry, and killed Jehoiada's son for reproving him, what took place?

A. Hazael came up against him, and Joash gave him all the treasures of the temple and palace.

Q. After the Syrians left him in great diseases, what happened?

A. His servants killed him.

Q. How long did Jehoahaz reign over Israel?

A. Seventeen years. 2 Kings xiii.

Q. What was his character?

A. He was wicked, like Jeroboam.

Q. What did Hazael do to the Israelites during his reign?

A. Destroyed them, and made them like the dust by threshing.

Q. Who succeeded Jehoahaz?

A. Joash or Jehoash, his son.

Q. How long did he reign?

A. Sixteen years.

Q. What was his character?

A. He was bad, like Jeroboam.

Q. What did he do when Elisha was sick?

A. Visited him, and wept over his face.

Q. What did he say?

A. O my father, my father, the chariot of Israel, and the horsemen thereof.

Q. What did Elisha tell the king?

A. That he should smite the Syrians three times.

Q. After Elisha died, what took place?

A. The Moabites invaded the land.

Q. When a dead man was cast in haste into Elisha's grave, what miracle was wrought?

A. The man came to life, and stood up on his feet.

Q. Who succeeded Hazael?

A. His son, Ben-hadad.

Q. What took place while he was king of Syria?

A. Jehoash beat him three times, as Elisha had foretold.

Q. Who succeeded Joash, king of Judah?

A. His son, Amaziah. 2 Kings xiv.

Q. How long did he reign?

A. Twenty-nine years.

Q. What was his character?

A. He did right in the sight of the Lord, yet not like David.

Q. What did he do with his father's murderers?

A. Slew them, but not their children.

Q. What did he do with the Edomites?

A. Slew ten thousand, and took Selah by war.

Q. What did he call this city?

A. Joktheel: it is also called Petra.

Q. When he became vain because of his victory, what did he do?

A. Went to fight with Jehoash, king of Israel, and got beaten.

Q. What finally became of him?

A. He was killed by conspirators.

Q. Who succeeded Jehoash, king of Israel?

A. His son, Jeroboam the second.

Q. How long did he reign?

A. Forty-one years.

Q. What was his character?

A. He was bad, like Jeroboam the first.

Q. Was he a warlike king?

A. He was; and he restored the coast of Israel.

Q. Who had foretold this?

A. Jonah, the prophet.

LESSON XLIX.

Q. Who succeeded Joash, king of Judah?

A. His son, Azariah, or Uzziah. 2 Kings xv.: 2 Chron. xxvi.

Q. How old was he when he began to reign?

A. Sixteen years, and he reigned fifty-two.

Q. What was his character?

A. He did that which was right in the sight of the Lord, like Amaziah.

Q. When he presumed to burn incense on the altar, what happened to him?

A. He was struck with leprosy.

Q. Who succeeded Jeroboam, king of Israel?

A. His son, Zachariah.

Q. How long did he reign?

A. Six months.

Q. What was his character?

A. He was bad, like Jeroboam.

Q. What became of him?

A. Shallum killed him, and reigned in his stead.

Q. What prophecy was now fulfilled?

A. That made to Jehu, Thy sons shall sit on the throne of Israel unto the fourth generation. 2 Kings x. 30.

Q. How long did Shallum reign?

A. A full month.

Q. What became of him?

A. Menahem killed him, and reigned in his stead.

Q. What did Menahem do when Pul, king of Assyria, came against him?

A. Gave him a thousand talents of silver to get rid of him.

Q. How long did Menahem reign?

A. Ten years.

Q. Who succeeded him?

A. His son, Pekahiah.

Q. How long did he reign?

A. Two years.

Q. What was his character?

A. He was bad, like Jeroboam.

Q. What became of Pekahiah?

A. Pekah killed him, and reigned in his stead.

Q. How long did he reign?

A. Twenty years.

Q. What was his character?

A. He was bad, like Jeroboam.

Q. What happened in his reign?

A. Tiglath-pileser, king of Assyria, carried many of the Israelites into captivity.

Q. What became of Pekah?

A. Hoshea killed him, and reigned in his stead.

Q. Who succeeded Azariah, or Uzziah, king of Judah?

A. His son, Jotham.

Q. How long did he reign?

A. Sixteen years.

Q. What was his character?

A. He did that which was right in the sight of the Lord, like his father.

Q. Who succeeded Jotham?

A. Ahaz, his son. 2 Kings xvi.

Q. How long did he reign?

A. Sixteen years.

Q. What was his character?

A. He was as bad as the kings of Israel.

Q. What abominable thing did he do?

A. Made his son pass through the fire in honor of an idol.

Q. When the kings of Syria and of Israel came against him, what did he give the king of Assyria to secure his aid?

A. The silver and gold of the temple and palace.

Q. How long did Hoshea reign over Israel?

A. Nine years. 2 Kings xvii.

Q. What was his character?

A. He was wicked, but not as bad as the kings that went before him.

Q. What happened during his reign?

A. Shalmaneser, king of Assyria, carried Israel into captivity.

Q. Whom did he put in their stead?

A. Men from Babylon and other places.

Q. When lions killed some of these strangers, because they feared not the Lord, what did they do?

A. Got a priest to teach them how they should fear the Lord.

Q. What did they and their posterity do?

A. Feared the Lord, and served graven images.

Q. Was Hoshea the last king of Israel?

A. He was.

LESSON L.

Q. Who succeeded Ahaz, king of Judah?

A. His son, Hezekiah. 2 Kings xviii.

Q. How long did he reign?

A. Twenty-nine years.

Q. What was his character?

A. He did that which was right in the sight of the Lord, like David.

Q. What did he do with the

brazen serpent that Moses had

made, and which the Israelites worshipped?

A. Broke it in pieces.

Q. When Sennacherib, king of Assyria, came against him, what did he do?

A. Gave him the treasures of the temple and palace, which he ought not to have done.

Q. When Rab-shakeh, the Assyrian officer, came to Jerusalem, and, with insult and blasphemy, threatened to take it, what did Hezekiah do?

A. Prayed before the Lord. 2 Kings xix.

Q. What did the Lord do?

A. Sent him Isaiah the prophet, assuring him of safety.

Q. How did he save him?

A. An angel smote one hundred and eighty-five thousand in the camp of the Assyrians.

Q. What became of Sennacherib?

A. His sons killed him while he was worshipping his god Nisroch, at Nineveh.

Q. When Hezekiah was sick unto death, what did he do?

A. Prayed for recovery. 2 Kings xx.

Q. What was the result?

A. Isaiah came to him and told him he should live fifteen years longer.

Q. What sign was given to assure him of his recovery?

A. The shadow went back

ten degrees in the dial of Ahaz.

Q. When Berodach-baladan sent messengers to him from Babylon, what did he do?

A. Showed them all his treasures.

Q. What did Isaiah tell him afterward?

A. That all of his treasures, and his posterity too, should be carried to Babylon.

Q. What public works did Hezekiah construct?

A. A pool, and a conduit to bring water into Jerusalem.

Q. Who succeeded Hezekiah?

A. Manasseh, his son.

Q. How old was he when he began to reign?

A. Twelve years; and he reigned fifty-five. 2 Kings xxi.

Q. What was his character?

A. He was worse than Ahab, or the Amorites.

Q. Did he ever repent?

A. Yes, when a captive in Babylon. 2 Chron. xxxiii.

Q. Who succeeded him?

A. Amon, his son.

Q. How long did he reign?

A. Two years.

Q. What was his character?

A. He was as bad as his father, but did not, like him, repent.

Q. What became of Amon?

A. His servants killed him.

LESSON LI.

Q. Who succeeded Amon?

A. His son Josiah. 2 Kings xxii.

Q. How old was he when he began to reign?

A. Eight years; and he reigned thirty-one.

Q. What was his character?

A. He was good, like David.

Q. When the book of the law was found and read to him, what did he do?

A. Renewed the covenant, and put down idolatry. 2 Kings xxiii.

Q. What did he do with Jeroboam's altar?

A. Burnt men's bones upon it, as had been foretold. 1 Kings xiii. 2.

Q. What became of him?

A. He was killed by Pharaoh-nechoh, king of Egypt.

Q. Ought he to have gone out to fight with him when the prophet told him not to do so?

A. He ought not.

Q. Who lamented his death?

A. Jeremiah, and all the people. 2 Chron. xxxv.

Q. Who succeeded Josiah?

A. Jehoahaz, his son.

Q. How long did he reign?

A. Three months.

Q. What was his character?

A. Very bad.

Q. What did Pharaoh-nechoh do with him?

A. Put him in bands at Riblah, and then carried him to Egypt, where he died.

Q. Who succeeded him as tributary to Pharaoh-nechoh?

A. Eliakim, or Jehoiakim, brother of Jehoahaz.

Q. How long did he reign?

A. Eleven years.

Q. What was his character?

A. Very bad.

Q. What became of him?

A. He was subdued by Nebuchadnezzar. 2 Kings xxiv.

Q. Who succeeded Jehoiakim?

A. His son, Jehoiachin.

Q. How long did he reign?

A. Three months.

Q. What was his character?

A. Very bad.

Q. What became of him, and his chief men, and the treasures of the palace and temple?

A. Nebuchadnezzar carried them to Babylon.

Q. Whom did he make king in his stead?

A. His father's brother, Mattaniah, whom he called Zedekiah.

Q. How long did Zedekiah reign?

A. Eleven years.

Q. What was his character?

A. Very bad.

Q. What became of him?

A. After his sons were killed, his eyes were put out, and he was carried to Babylon, where he died. 2 Kings xxv. Jer. li.

Q. What did Nebuchadnezzar do with Jerusalem and the temple?

A. Burnt them, and carried to Babylon the sacred vessels.

Q. Whom did he leave in the land of Judah?

A. The poor, to cultivate the ground.

Q. Whom did he place over them?

A. Gedaliah, the son of Ahikam, as governor.

Q. What became of him?

A. Ishmael, the son of Nethaniah, killed him.

Q. What did the people then do?

A. Went to Egypt.

Q. Was Zedekiah the last king that reigned on the throne of David?

A. He was.

Q. How long was it from the time that David began to reign till Zedekiah was carried into captivity?

A. Four hundred and sixty-eight years.

LESSON LII.

Q. What are the thirteenth and fourteenth books of the Bible?

A. The first and second books of the Chronicles.

Q. Why are they so called?

A. Because they contain historical records.

Q. Is the substance of them contained in preceding books?

A. Yes; but there are some things in the Chronicles not found elsewhere.

Q. What is said of Jabez?

A. That he was more honorable than his brethren. 1 Chron. iv.

Q. What was his prayer?

A. O that thou wouldst

bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me.

Q. Did God grant him his request?

A. He did.

Q. When David was not allowed to build the temple, what did he do for it?

A. Made a great provision of every thing for it. 1 Chron. xxii.

Q. What did he do with the Levites?

A. Divided them into courses. 1 Chron. xxiii.

Q. What did he do with the priests?

A. Divided them into twenty-five orders. 1 Chron. xxiv.

Q. What did he do with the two hundred and eighty-eight singers and musicians?

A. Divided them into twenty-four orders. 1 Chron. xxv.

Q. What did he do with the porters?

A. Assigned them to the various wards. 1 Chron. xxvi.

Q. Whom did he appoint over temporal affairs?

A. Officers and judges.

Q. How many captains had he?

A. Twelve; each with twenty-four thousand men, serving a month at a time. 1 Chron. xxvii.

Q. How many princes of the tribes?

A. Thirteen.

Q. Among his other officers, who were most distinguished?

A. Ahithophel, his counsellor, and Joab, his general.

Q. What was David's dying-charge to Solomon?

A. And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. 1 Chron. xxviii.

Q. When he gave him the plan of the temple and its vessels, from whom did he say he received it?

A. From the Lord.

Q. When he made his offerings for the temple, what did he do?

A. Blessed the Lord, and said, Of thine own have we given thee. 1 Chron. xxix.

LESSON LIII.

Q. What are the fifteenth and sixteenth books of the Bible?

A. The books of Ezra and Nehemiah.

Q. Of what do they treat?

A. Of the return of the Jews from Babylon.

Q. What king permitted them to return?

A. Cyrus, king of Persia. Ezra i.

Q. Who conducted them back?

A. Sheshbazzar, the prince of Judah.

Q. What did he carry back with him?

A. The vessels of the temple.

Q. How many Jews returned?

A. Forty-two thousand three hundred and sixty, beside servants. Ezra ii.

Q. When the foundation of the temple was laid, what took place?

A. Those who had seen the first temple wept, and the rest shouted. Ezra iii.

Q. By whom was the building hindered?

A. By Artaxerxes, at the suggestion of the Samaritans. Ezra iv.

Q. Who renewed the building?

A. Zerubbabel and Jeshua, incited by Haggai and Zechariah. Ezra v.

Q. Under what king was it finished and dedicated?

A. Darius. Ezra vi.

Q. By what king was it endowed and beautified?

A. Artaxerxes. Ezra vii.

Q. Whom did he commission to complete the work?

A. Ezra, a learned scribe, author of the book of Ezra.

Q. Who came after him?

A. Nehemiah, cup-bearer to Artaxerxes. Neh. i.

Q. What did he do?

A. Incited the Jews to build the walls of Jerusalem. Neh. ii.

Q. What is said to the reproach of the nobles?

A. They put not their necks to the work of their Lord. Neh. iii.

Q. When the enemies ridiculed them, fought against them, and tried to ensnare them, what did they do?

A. Prayed, watched, and worked till the walls were finished. Neh. iv.-vi.

Q. What did Ezra do?

A. Got upon a pulpit with the Levites, and they read and explained the law to the people. Neh. viii.

Q. What great feast did they hold?

A. The feast of tabernacles.

Q. After the feast, what did they have?

A. A fast, during which they made a solemn confession of their sins, and renewed their covenant with God. Neh. x., xi.

Q. What other good work did Nehemiah perform?

A. Reformed abuses in the temple, and enforced the observance of the Sabbath. Neh. xiii.

Q. How does he close his book?

A. Remember me, O my God, for good.

LESSON LIV.

Q. What is the seventeenth book of the Bible?

A. The book of Esther.

Q. With what does it begin?

A. An account of a feast made by Ahasuerus, king of Persia and Media. Esth. i.

Q. When Vashti, his queen, would not come in and show herself at his commandment, what did the king do?

A. Put her away.

Q. Whom did he make queen in her place?

A. Esther, niece of Mordecai, the Jew. Esth. ii.

Q. When Haman was advanced by the king, and Mordecai would not bow to him, what did Haman do?

A. Got leave from the king to destroy all the Jews. Esth. iii.

Q. When Esther heard of it, what did she do?

A. Appointed a fast, and said, I will go unto the king, and if I perish, I perish. Esth. iv.

Q. How did the king receive her?

A. Graciously: he said he would grant her request, even to the half of the kingdom. Esth. v.

Q. What did she ask?

A. That the king and Haman would come to her banquet.

Q. How did this affect Haman?

A. He was very glad.

Q. But what did he say to his wife?

A. Yet all this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the king's gate.

Q. What did he do, by the counsel of his wife?

A. Made a gallows to hang Mordecai on.

Q. When the king found that Mordecai had never been rewarded for saving his life on a certain occasion, what did he do?

A. Asked Haman, What shall be done unto the man whom the king delighteth to honor? Esth. vi.

Q. Why did Haman suggest that he should be led in pomp through the city, with the king's apparel and crown, and on his horse?

A. Because he thought the king meant him.

Q. When, at the king's command, he had thus escorted Mordecai, what did he do?

A. Went home mourning to his wife, who predicted his fall.

Q. When, at the next banquet, Esther pleaded for the Jews against Haman, what did the king do?

A. Had Haman hung on the gallows he had erected for Mordecai. Esth. vii.

Q. What did he do to Mordecai?

A. Put him in Haman's place. Esth. viii.

Q. What did he do for the Jews?

A. Allowed them to

avenge themselves on their enemies. Esth. ix., x.

Q. What feast has been observed ever since by the Jews in memory of their deliverance?

A. The feast of Purim, kept on the fourteenth and fifteenth of Adar.

LESSON LV.

Q. What is the eighteenth book of the Bible?

A. The book of Job.

Q. Where did Job live?

A. In the land of Uz. Job i.

Q. What was his character?

A. Perfect and upright.

Q. How many children had he?

A. Seven sons and three daughters.

Q. What was his rank?

A. He was rich—the greatest man in the east.

Q. When Job's children feasted, what did he do?

A. Offered burnt-offerings for them, for fear they had sinned.

Q. When Satan said that Job would curse God if he deprived him of his property, what did the Lord tell him to do?

A. To go and try Job.

Q. When deprived of his property and children, what did Job say?

A. The Lord gave, and the Lord hath taken away:

blessed be the name of the Lord.

Q. When he was afflicted with sore boils, and his wife told him to curse God and die, what did he say?

A. Shall we receive good at the hand of God, and shall we not receive evil? Job ii.

Q. When his three friends, Eliphaz, Bildad, and Zophar, came to him, what did they do?

A. Mourned with him in silence seven days.

Q. What did Job then do?

A. Cursed his day. Job iii.

Q. What did his friends do when they broke silence?

A. Tried to prove that he was punished as a hypocrite. Job iv.—xxv.

Q. What did Job do?

A. Defended himself against their charges, and appealed to God in proof of his innocence. Job vi.—xxxi.

Q. How did he express his trust in God?

A. Though he slay me, yet will I trust in him. Job xiii.

Q. How else?

A. I know that my Redeemer liveth. Job xix.

Q. How does he close his sublime eulogy of wisdom?

A. Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. Job xxviii.

Q. Who spoke after Job had finished?

A. Elihu. Job xxxii.-xxxvii.

Q. What did he do?

A. Reproved Job and his three friends.

Q. Who then spoke?

A. The Lord, out of the whirlwind. Job xxxviii.-xli.

Q. What was the scope of his speech?

A. He set forth the Divine perfections as displayed in nature, so as to humble Job.

Q. What did Job say?

A. I abhor myself, and repent in dust and ashes. Job xlii.

Q. What did the Lord say to his three friends?

A. That he was angry with them, because they had not spoken right of him, as Job had.

Q. What did he tell them to do?

A. To get Job to sacrifice and pray for them.

Q. Did Job do so?

A. Yes; and the Lord turned his captivity when he prayed for his friends.

Q. What did he do to him?

A. Gave him twice as much property, and as many children as he had before.

Q. What were his daughters' names?

A. Jemima, Kezia, and Keren-happuch.

Q. Were they beautiful?

A. In all the land were no women so fair.

Q. How long did Job live after this?

A. One hundred and forty years.

Q. What does James say about him?

A. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. James v. 11.

LESSON LVI.

Q. What is the nineteenth book of the Bible?

A. The book of Psalms.

Q. Who wrote it?

A. David, Asaph, and others.

Q. What does it contain?

A. Hymns of praise, thanksgiving, prayer, instruction, history, and prophecy.

Q. Which are psalms of praise?

A. Psalms c., civ., and cxlviii.; but there are a great many more.

Q. Which are psalms of thanksgiving?

A. Psalms ciii., cxvi., cxxxvi., and many more.

Q. Which are psalms of prayer?

A. The seven penitential psalms, vi., xxxii., xxxviii., li., cii., cxxx., cxliii., and a great many more.

Q. Which are psalms of instruction?

A. Psalms i., xix., cxix., which set forth the excellence of God's law, and many others.

Q. Which are historical psalms?

A. Psalms lxxviii., cv., cvi.

Q. Which are prophetic?

A. Psalms ii., xvi., xxii.,

xli., xlv., lxviii., lxxii., cx., cxviii.

Q. What is predicted in the second psalm?

A. The kingdom of Christ, the Son of God.

Q. Who refers to it in the New Testament?

A. Peter, Acts iv. 25; Paul, Acts xiii. 33: Heb. i. 5; v. 5; and Christ, Rev. ii. 27.

Q. What is predicted in the sixteenth psalm?

A. The resurrection of Christ.

Q. Who refer to it in the New Testament?

A. Peter, Acts ii. 25-28; and Paul, Acts xiii. 35.

Q. What is predicted in the twenty-second psalm?

A. The passion of Christ.

Q. Where is it cited in the New Testament?

A. Matt. xxvii. 35, 43, 46: John xix. 24.

Q. What is predicted in the forty-first psalm?

A. The betrayal of Christ.

Q. Where is it referred to in the New Testament?

A. In John xiii. 18, and Acts i. 16.

Q. What is predicted in the forty-fifth psalm?

A. The glory of Christ's kingdom.

Q. Who refers to it in the New Testament?

A. Paul, Heb. i. 8, 9.

Q. What is predicted in the sixty-eighth psalm?

A. The ascension of Christ.

Q. Who refers to it in the New Testament?

A. Paul, Eph. iv. 8.

Q. What is predicted in the seventy-second psalm?

A. The universal spread, and blessedness, and continuance of Christ's kingdom.

Q. Is it expressly quoted in the New Testament?

A. It is not.

Q. What is predicted in the one hundred and tenth psalm?

A. The royal priesthood of Christ.

Q. By whom is it cited in the New Testament?

A. By Christ himself, Matt. xxii. 44: Peter, Acts ii. 34;

and Paul, 1 Cor. xv. 25: Heb. v. 6; vii. 17, 21.

Q. What is predicted in the one hundred and eighteenth psalm?

A. The glory of Christ in his kingdom.

Q. Where is it cited in the New Testament?

A. Matt. xxi. 9, 42: Acts iv. 11: 1 Pet. ii. 7.

Q. Does Christ say that the psalms contain predictions of him?

A. He does. Luke xxiv. 44.

Q. Are other psalms beside the prophetical quoted in the New Testament?

A. Yes; many others.

Q. What does this show?

A. That the psalms were much used by the Jews.

Q. Do Christians generally prize them?

A. They do, justly.

LESSON LVII.

Q. What is the twentieth book of the Bible?

A. The Proverbs.

Q. Who was its author?

A. Solomon, the son of David.

Q. Of what does it treat?

A. Of moral virtues, and their contrary vices.

Q. What does it say of bad company?

A. If sinners entice thee, consent thou not. Prov. i. 10.

Q. What about acknowledging God?

A. In all thy ways acknowledge him, and he shall direct thy paths. Prov. iii. 6.

Q. What about wisdom, or true religion?

A. She is more precious than rubies. Prov. iii. 15.

Q. What else?

A. Her ways are ways of pleasantness, and all her paths are peace. Prov. iii. 17.

Q. What else?

A. I love them that love me; and those that seek me early shall find me. Prov. viii. 17.

Q. What about fools?

A. Fools make a mock at sin. Prov. xiv. 8.

Q. What about friends?

A. A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother. Prov. xviii. 24.

Q. What is Agur's prayer?

A. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. Prov. xxx. 8, 9.

Q. What is said of a virtuous woman?

A. Her price is far above rubies. Prov. xxxi. 10.

Q. Do the New Testament writers quote the Proverbs?

A. They do.

Q. What is the twenty-first book of the Bible?

A. Ecclesiastes, or the Preacher.

Q. Who was its author?

A. Solomon, the son of David. Eccl. i.

Q. Of what does it treat?

A. The vanity of all earthly things.

Q. What direction does it give to the young?

A. Remember now thy Creator in the days of thy youth. Eccl. xii.

Q. What does it say is the whole duty of man?

A. To fear God, and keep his commandments.

Q. Why should we do this, does it say?

A. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Q. What is the twenty-second book of the Bible?

A. The Song of Solomon.

Q. Of what does it treat?

A. The love of a bridegroom and bride.

LESSON LVIII.

Q. What is the twenty-third book of the Bible?

A. The book of the prophet Isaiah.

Q. Who was he?

A. The son of Amoz. Isa. i.

Q. When did he prophesy?

A. About seven hundred years before Christ.

Q. In whose reigns?

A. Those of Uzziah, Jotham, Ahaz, and Hezekiah.

Q. What did he prophesy concerning the land of Israel and Judah?

A. That it should become desolate. Isa. i.

Q. What did he say about their restoration?

A. The Lord will set them in their own land. Isa. xiv.

Q. What about their oppressors, the Assyrians and Babylonians?

A. That they and their cities should be utterly destroyed. Isa. x., xiii., xiv.

Q. What about Moab?

A. That it should be laid waste. Isa. xv., xvi.

Q. What about Syria?

A. That its cities should be forsaken. Isa. xvii.

Q. What about the Ethiopians?

A. That they should be trodden down. Isa. xviii.

Q. What about Egypt?

A. That it should be smitten and then healed. Isa. xix.

Q. What about the Edomites and Arabians?

A. That their glory should fail. Isa. xxi.

Q. What about Tyre?

A. That it should be laid waste. Isa. xxiii.

Q. Why is Isaiah called the evangelical prophet?

A. Because he prophesied so much and so clearly concerning Christ and his kingdom.

Q. What does John say about the vision in Isaiah vi.?

A. That it was the glory of Christ which Isaiah saw. John xii. 41.

Q. What passage does Matthew quote concerning the birth of Christ?

A. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isa. vii. 14.

Q. What does Isaiah say about Christ?

A. Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Isa. ix.

Q. What does he say about the place of his ministry?

A. That it should be in the land of Zebulun and Naphtali.

Q. Does Matthew allude to the fulfilment of this prophecy?

A. He does. Matt. iv. 16.

Q. What does Isaiah say should take place in the days of the Messiah?

A. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame leap as a hart, and the tongue of the dumb sing. Isa. xxxv.

Q. Were these miracles wrought by Christ?

A. They were. Matt. xi.

Q. What does he say of John the Baptist?

A. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Isa. xl.

Q. Do the evangelists refer this to John?

A. They do. Matt. iii. 3: Mark i. 3: Luke iii. 4: John i. 23.

Q. How does he set forth the condescension of Christ?

A. He shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom. Isa. xl.

Q. Does Christ call himself the good Shepherd?

A. He does. John x.

Q. What does he say of the mildness of Christ?

A. A bruised reed shall he not break, and the smoking flax shall he not quench. Isa. xlii.

Q. Does Matthew refer this to Christ?

A. He does. Matt. xii. 17-21.

Q. In what chapter does he minutely describe the sufferings, death, burial, resurrection, glorification, and intercession of Christ?

A. In the fifty-third.

Q. By whom is this applied to Christ?

A. Matthew, viii. 17: Philip, Acts viii. 30-35: Mark, xv. 28: Christ himself, Luke xxii. 37.

Q. What prophecy did Christ say was fulfilled when he began his ministry, Luke iv. 16-21?

A. That in Isa. lxi. 1-3.

Q. What invitation does Isaiah give to sinners?

A. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Isa. lv.

Q. Of what does the last part of Isaiah treat?

A. Of the latter-day glory of the Church.

LESSON LIX.

Q. What is the twenty-fourth book of the Bible?

A. The book of the prophet Jeremiah.

Q. Who was he?

A. The son of Hilkiah, a priest in Anathoth. Jer. i.

Q. When did he prophesy?

A. About six hundred years before Christ.

Q. In whose reigns?

A. Those of Josiah and his successors till the captivity.

Q. When was he set apart for the prophetic office?

A. From his birth.

Q. Why is he called the weeping prophet?

A. Because he said, O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. Jer. ix.

Q. What did he say about their desperate state?

A. Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered? Jer. viii. 22.

Q. What did he say God would do to them?

A. Scatter them among the nations. Jer. ix. 16.

Q. What did he say about their incurable habits?

A. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. Jer. xiii. 23.

Q. To what did he liken the house of Israel?

A. To clay marred in the hand of the potter, and to the potter's vessel broken. Jer. xviii., xix.

Q. What did Pashur do to Jeremiah on account of his faithfulness?

A. Smote him, and put him in the stocks. Jer. xx.

Q. What did Zedekiah do to him?

A. Shut him up in the court of the prison. Jer. xxxii.

Q. What did the princes do to him?

A. Put him in prison, and then in the dungeon. Jer. xxxvii., xxxviii.

Q. By whom was he taken out?

A. By Ebed-melech, the Ethiopian, for which he was rewarded.

Q. When Jerusalem was taken, what became of Jeremiah?

A. He was allowed to dwell among his people. Jer. xxxix.

Q. What did Johanan do to him?

A. Carried him to Egypt. Jer. xliii.

Q. What does he prophesy concerning Christ?

A. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness. Jer. xxiii.

Q. What passage does Matthew apply to the mourning for the slaughter of the Innocents by Herod, Matt. ii. 18?

A. A voice was heard in Rama, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her child-

ren, because they were not. Jer. xxxi. 15.

Q. What passage does Paul quote, Heb. viii. 8-12?

A. That which refers to the new covenant. Jer. xxxi.

Q. What promise did he give the Rechabites because they obeyed their father, Jonadab?

A. Jonadab shall not want a man to stand before me for ever. Jer. xxxv.

Q. On what does the latter part of the book treat?

A. On the judgments which were to come upon the Egyptians, Philistines, Moabites, Ammonites, Edomites, Syrians, Elamites, and Babylonians.

Q. What is the twenty-fifth book of the Bible?

A. The Lamentations of Jeremiah.

Q. What is the burden of the book?

A. The misery of Jerusalem in consequence of sin.

LESSON LX.

Q. What is the twenty-sixth book of the Bible?

A. The book of the prophet Ezekiel.

Q. Who was Ezekiel?

A. A priest, the son of Buzi. Ezek. i.

Q. Where was he when he saw his vision of four cherubim?

A. By the river Chebar, a branch of the Euphrates.

Q. What did God constitute him?

A. A watchman to the house of Israel. Ezek. iii.

Q. What was he to say to them?

A. That if the wicked man

repented he should live, and if the righteous man became wicked he should die.

Q. How did he expostulate with the people?

A. Why will ye die, O house of Israel? Ezek. xviii.

Q. What did he say should be done to them for their sin?

A. Their land should be made desolate.

Q. How did he represent their desperate state?

A. Though Noah, Daniel, and Job were in it, they should not deliver it. Ezek. xiv.

Q. What did he say should be done to the Ammonites, Moabites, Edomites, and Philistines?

A. They should be destroyed. Ezek. xxv.

Q. What did he say of Tyre?

A. It shall be a site for the spreading of nets. Ezek. xxvi.

Q. What did he say of Egypt?

A. It shall be the basest of the kingdoms. Ezek. xxix.

Q. What great promise did he give his people Israel?

A. I will set up one shepherd over them, and he shall feed them. Ezek. xxxiv.

Q. What did he say he would do to them?

A. Sprinkle clean water upon them. Ezek. xxxvi.

Q. What did he say they should do?

A. Repent and ask God to do these things for them.

Q. How did he represent the restoration of Israel?

A. By the resurrection of dry bones. Ezek. xxxvii.

Q. What was to be the fate of Gog, the enemy of Israel?

A. He should be destroyed with pestilence and flood. Ezek. xxxviii.

Q. Of what do the last nine chapters treat?

A. Of Ezekiel's vision of the temple, the waters of the sanctuary, and the portions of the twelve tribes.

LESSON LXI.

Q. What is the twenty-seventh book of the Bible?

A. The book of Daniel.

Q. Who was Daniel?

A. A captive Jew in Babylon. Dan. i.

Q. What is said of him?

A. He had understanding in all visions and dreams.

Q. Whose dream did he reveal and interpret?

A. Nebuchadnezzar's dream of an image representing four kingdoms. Dan. ii.

Q. How did the king reward him?

A. He made him ruler over Babylon, and chief of the governors over all the wise men.

Q. What is said of his three companions, Shadrach, Meshach, and Abed-nego?

A. They refused to worship the golden image which Nebuchadnezzar set up. Dan. iii.

Q. What did he do to them?

A. Cast them into a fiery furnace.

Q. Were they burned?

A. No: they came out unhurt.

Q. What did the king then do?

A. Blessed the God of Shadrach, Meshach, and Abed-nego, and raised them to honor.

Q. What other dream did Daniel interpret?

A. Nebuchadnezzar's dream of a tree representing himself. Dan. iv.

Q. What came to pass in fulfilment of the dream?

A. Nebuchadnezzar was driven out as a madman to live with the beasts.

Q. Was he ever restored?

A. He was, and became a servant of God.

Q. What happened at Belshazzar's impious feast?

A. The fingers of a man's hand wrote on the plaster of the wall. Dan. v.

Q. How did this affect the king?

A. He was greatly frightened and troubled.

Q. What did he do?

A. Sent for Daniel, who explained the writing.

Q. What was the writing?

A. MENE, MENE, TEKEL, UPHARSIN.

Q. What does Mene imply?

A. God hath numbered thy kingdom and finished it.

Q. What was meant by Tekel?

A. Thou art weighed in the balances, and art found wanting.

Q. What was meant by Upharsin, or Peres?

A. Thy kingdom is divided, and given to the Medes and Persians.

Q. What happened that night?

A. Belshazzar was slain, and Darius, the Median, took the kingdom.

Q. Whom did Darius put over the kingdom?

A. One hundred and twenty princes and three presidents. Dan. vi.

Q. Who was the first of the presidents?

A. Daniel.

Q. What plan did the others adopt to ruin Daniel?

A. They obtained from the king a decree that if any one should pray to God or man, except to the king, for thirty

days, he should be cast into the den of lions.

Q. Did Daniel continue to pray as before?

A. He did, and was cast into the den of lions.

Q. What happened to him there?

A. God sent an angel, who stopped the mouths of the lions, so that they did not hurt Daniel.

Q. When he was taken out, what did the king do?

A. Cast his enemies into the den, and the lions devoured them.

Q. What else did he do?

A. Ordered all men to worship the God of Daniel.

Q. What vision did Daniel have?

A. A vision of four beasts, representing four monarchies. Dan. vii.

Q. What was to take place under the fourth monarchy?

A. The kingdom of the saints was to be set up.

Q. What other vision of similar import did he have?

A. The vision of the ram and he-goat. Dan. viii.

Q. Who explained it to him?

A. Gabriel.

Q. What did Gabriel tell him about the Messiah?

A. The time when he should come, and the work he should accomplish. Dan. ix.

Q. What else was told to Daniel?

A. Many important things, which he did not understand. Dan. x.-xii.

Q. What command was given him?

A. Go thy way, Daniel; for the words are closed up and sealed till the time of the end.

Q. What promise was given him?

A. Thou shalt rest, and stand in thy lot at the end of the days.

LESSON LXII.

Q. What is the twenty-eighth book of the Bible?

A. Hosea.

Q. Who was Hosea?

A. The son of Beeri. Hosea i.

Q. When did he prophesy?

A. In the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and Jeroboam, son of Joash, king of Israel.

Q. What is the burden of his prophecy?

A. Threatenings and promises to Judah and Israel.

Q. What caution did he give to Judah when Israel, or Ephraim, was abandoned to idolatry?

A. Ephraim is joined to idols: let him alone. Hos. iv.

Q. What complaint was made against them?

A. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Hos. vi.

Q. By what language did God manifest his tender regard for Israel?

A. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. Hosea xi.

Q. How did he encourage Israel?

A. O Israel, thou hast destroyed thyself; but in me is thine help. Hos. xiii.

Q. What did he promise the Israelites, if they repented?

A. I will heal their backsliding, I will love them freely.

Q. What is the twenty-ninth book of the Bible?

A. Joel.

Q. Who was Joel?

A. The son of Pethuel. Joel i.

Q. What judgment did he denounce against the Jews?

A. A famine, produced by locusts. Joel i., ii.

Q. What promise did he give in case they repented?

A. Ye shall eat in plenty, and praise the name of the Lord.

Q. What great evangelical promise followed?

A. I will pour out my Spirit upon all flesh.

Q. When did Peter say that was fulfilled?

A. On the day of Pentecost. Acts ii. 1-21.

Q. What judgment was denounced against Tyre and Sidon, Egypt and Edom, for their violence to Judah?

A. They shall become desolate. Joel iii.

LESSON LXIII.

Q. What is the thirtieth book of the Bible?

A. Amos.

Q. Who was Amos?

A. A herdman of Tekoa. Amos i.

Q. When did he prophesy?

A. In the days of Uzziah, king of Judah, and of Jeroboam, son of Joash, king of Israel.

Q. What did he predict?

A. God's judgments upon Syria, Philistia, Tyre, Edom, Ammon, Moab, Judah, and Israel.

Q. When he predicted Jeroboam's death, and his people's captivity, what did Amaziah, the priest of Bethel, tell him to do?

A. Flee to the land of Judah, and not prophesy again at Bethel. Amos vii.

Q. What did Amos say?

A. I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.

Q. What judgment did he denounce on Amaziah?

A. That he should be deprived of his wife and children, and die in captivity.

Q. What grievous famine did he predict?

A. Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. Amos viii.

Q. Who quotes one of his reproofs of Israel for idolatry?

A. Stephen. Amos v. Acts vii. 42, 43.

Q. Who quotes one of his promises to Israel?

A. James. Amos ix. Acts xv. 15-17.

Q. What is the thirty-first book of the Bible?

A. Obadiah.

Q. What is the burden of his prophecy?

A. The destruction of Edom.

Q. With what promise does he close his prophecy?

A. And saviours shall come up on Mount Zion, to judge the Mount of Esau; and the kingdom shall be the Lord's.

LESSON LXIV.

Q. What is the thirty-second book of the Bible?

A. Jonah.

Q. Who was Jonah?

A. The son of Amittai.
Jonah i.

Q. To what city did God send him?

A. To Nineveh.

Q. Did he go?

A. No: he went aboard a ship to go to Tarshish.

Q. Did he reach Tarshish?

A. No: the Lord sent a great wind into the sea, and, to save themselves from shipwreck, the mariners threw Jonah overboard.

Q. Why did they throw him overboard?

A. They cast lots to find who was the cause of the tempest, and the lot fell upon Jonah.

Q. Was Jonah drowned?

A. No: the Lord prepared a great fish to swallow him.

Q. How long did he remain in the fish?

A. Three days and three nights.

Q. What then took place?

A. Jonah prayed, and the fish threw him up on the shore. Jonah ii.

Q. What does Jesus say of this miracle?

A. As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. Matt. xii. 40.

Q. What did the Lord then say to Jonah?

A. Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. Jonah iii.

Q. Did Jonah go?

A. He did.

Q. What did he preach?

A. Yet forty days, and Nineveh shall be overthrown.

Q. What did the Ninevites do?

A. They repented. Matt. xii. 41.

Q. What does Jesus say of Jonah?

A. That he was a sign unto the Ninevites. Luke xi. 30.

Q. How was Jonah affected when God spared the Ninevites?

A. It displeased Jonah exceedingly, and he was very angry. Jonah iv.

Q. What did God say to him?

A. Dost thou well to be angry?

Q. What did he do for Jonah?

A. Made a gourd to grow up to screen him from the sun.

Q. What became of the gourd?

A. A worm destroyed it the next day.

Q. How was Jonah affected by this?

A. He was very angry, and wished to die.

Q. How did the Lord reprove him?

A. By asking him if a gourd were of more importance than a great city.

Q. How large was the population of Nineveh?

A. So large that there were one hundred and twenty thousand infants in it.

LESSON LXV.

Q. What is the thirty-third book of the Bible?

A. Micah.

Q. Who was Micah?

A. A Morasthite. Micah i.

Q. When did he prophesy?

A. In the days of Jotham, Ahaz, and Hezekiah, kings of Judah.

Q. To what does his prophecy refer?

A. To the judgments denounced upon Judah and Israel for their sins, and promises of pardon on their repentance.

Q. What remarkable prediction of his has been literally fulfilled?

A. Zion shall be ploughed as a field. Micah iii.

Q. What does he say of the Church?

A. That it shall be very prosperous in the last days. Micah iv.

Q. What does he prophesy concerning Christ?

A. That he should be born in Bethlehem. Micah v.

Q. Is this prediction quoted in the New Testament?

A. It is. Matt. ii. 6.

Q. What does he say is the whole duty of man?

A. To do justly, and to love mercy, and to walk humbly with thy God. Micah vi.

Q. What is the thirty-fourth book of the Bible?

A. Nahum.

Q. Who was Nahum?

A. An Elkoshite. Nahum i.

Q. Of what does Nahum treat?

A. The destruction of Nineveh.

Q. What is the thirty-fifth book of the Bible?

A. Habakkuk.

Q. What is contained in the first chapter?

A. A prophecy of the Babylonish captivity.

Q. Is any of this quoted in the New Testament?

A. It is, by Paul, Acts xiii. 41.

Q. What does it say of God's hatred of sin?

A. Thou art of purer eyes than to behold evil, and canst not look upon iniquity.

Q. What is contained in the second chapter?

A. The judgment of the Chaldeans for their oppression.

Q. What passage in it is quoted three times by Paul?

A. The just shall live by his faith. Rom. i. 17: Gal. iii. 11: Heb. x. 38.

Q. What great promise does it contain?

A. The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Q. What is contained in the third chapter?

A. A prayer, or sublime psalm.

Q. How does Habakkuk set forth God's majesty?

A. By a reference to the miracles wrought for Israel?

Q. How does he express his faith in God?

A. Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labor of the olives shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation.

LESSON LXVI.

Q. What is the thirty-sixth book of the Bible?

A. Zephaniah.

Q. Who was Zephaniah?

A. The son of Cushi. Zeph. i.

Q. When did he prophesy?

A. In the days of Josiah and Amon, kings of Judah.

Q. On whom does he denounce judgments?

A. On Judah, Philistia, Moab, Ammon, Ethiopia, and Assyria.

Q. How does he close his prophecy?

A. By a prediction of the restoration of Israel and Judah.

Q. What is the thirty-seventh book of the Bible?

A. Haggai.

Q. When did he prophesy?

A. In the second year of Darius. Haggai i.

Q. What does it contain?

A. Reproofs of the Jews for not building the temple, and promises to excite them to build it.

Q. Was the second temple as magnificent as the first?

A. It was not. Hag. ii.

Q. How did he say it should become more glorious than that?

A. The desire of all nations shall come, and I will fill this house with glory: the glory of this latter house shall be greater than of the former, and in this place will I give peace.

Q. When was this fulfilled?

A. When Christ taught in the temple.

Q. Who quotes a part of this prophecy?

A. Paul. Heb. xii. 26.

Q. What is the thirty-eighth book of the Bible?

A. Zechariah.

Q. Who was Zechariah?

A. The son of Barachiah, the son of Iddo, the prophet. Zech. i.

Q. What does it contain?

A. Visions and predictions concerning the building of the temple, the restoration

of the Jews, and the punishment of their enemies.

Q. By whom was the temple to be finished?

A. By Zerubbabel.

Q. How was it to be done?

A. Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. iv.

Q. Do the evangelists allude to the prediction, in chapter ix., of Christ's triumphant entry into Jerusalem?

A. They do. Matt. xxi. 5; John xii. 15.

Q. Does Matthew quote his reference in chapter xi. to the thirty pieces of silver cast to the potter?

A. He does, and refers it to the purchase of the potter's field with the thirty pieces of silver for which Judas betrayed Christ. Matt. xxvi. 9.

Q. What great prediction is contained in the thirteenth chapter?

A. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

Q. What passage in the thirteenth chapter is quoted by Christ?

A. Smite the shepherd, and the sheep shall be scattered. Matt. xxvi. 31.

LESSON LXVII.

Q. What is the thirty-ninth book of the Bible?

A. Malachi.

Q. What is the burden of his prophecy?

A. Denunciation of judgments upon the Jews for their neglect of the worship of God, and their manifold wickedness.

Q. What prediction in the third chapter is applied to John the Baptist by the evangelists?

A. Behold, I will send my messenger, and he shall prepare the way before me. Matt. xi. 10: Mark i. 2: Luke i. 76; vii. 27.

Q. What prediction in the fourth chapter is applied to John the Baptist?

A. Behold, I will send you Elijah the prophet. Matt. xi. 13, 14: Mark ix. 11-13: Luke i. 16, 17.

Q. What is said in the third chapter of the righteous?

A. Then they that feared the Lord spoke often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name.

Q. What promise is given them?

A. And they shall be mine, saith the Lord, when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.

Q. What is said in the fourth chapter of the wicked?

A. The day that cometh shall burn them up.

Q. What does the Lord say to those who fear his name?

A. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.

Q. Does Malachi close the Old Testament?

A. He does.

Q. Are not then the books called Apocrypha any part of the Old Testament?

A. They are not.

Q. How does that appear?

A. They were not written either in Hebrew or Chaldee, as was the Old Testament; they were not considered any part of Scripture by the Jews; they are not quoted by Christ or his apostles; and they contain many foolish and erroneous things.

THE CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead; I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

IN God I believe, the great Father on high,
Almighty Creator of earth and of sky;
I also confess and I solemnly own
My faith in his only adorable Son.

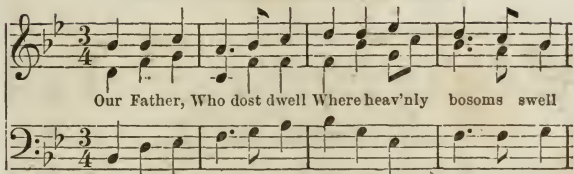
The only-begotten of God, whom we call
Christ Jesus, I own as the Lord over all:
Conceived of the Holy Ghost, he as a child
Of Mary the Virgin was born undefiled.

By sentence of Pilate, called Pontius, he was
In suffering extreme put to death on the cross;
Was buried; the third day he rose from the tomb;
Ascended in pomp to his heavenly home.

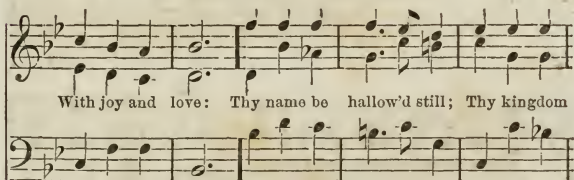
And there at the right hand of God in the sky,
The Father Almighty, he sitteth on high;
From thence, at the end of the world, he shall come
The quick and the dead in the judgment to doom.

The Holy Ghost, also, in him I believe;
The holy Church Catholic, too, I receive;
Communion of saints, the forgiveness of sin,
Release from the grave, and life endless. Amen.

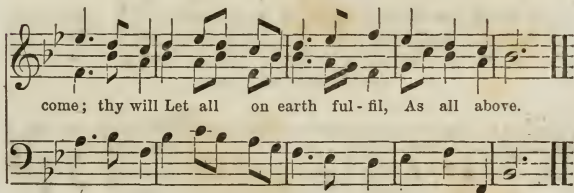
THE LORD'S PRAYER.



Our Father, Who dost dwell Where heav'nly bosoms swell



With joy and love: Thy name be hallow'd still; Thy kingdom



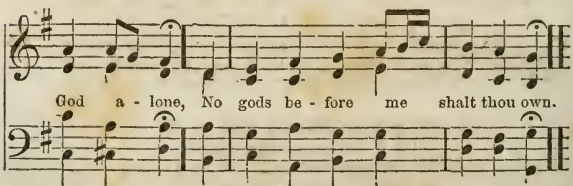
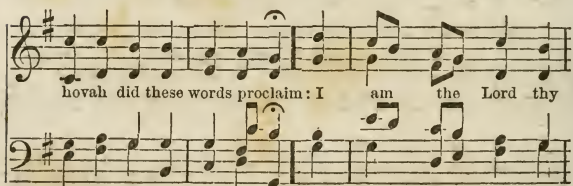
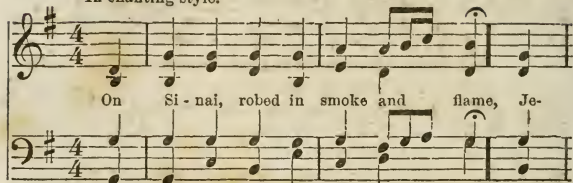
come; thy will Let all on earth ful- fil, As all above.

O give us, day by day,
Our daily bread, we pray:
By thee we live.
To us thy mercy send—
As pardon we extend
To those who us offend,
Our sins forgive.

By no temptation may
We e'er be led astray—
Save us from sin.
The kingdom is thine own,
The power is thine alone,
The glory decks thy throne,
Ever. Amen.

THE TEN COMMANDMENTS.

In chanting style.



No image shall be graved by thee,
 Like aught in heaven, or earth, or sea,
 To bow down to or serve, for I
 Am God, the jealous God, most high.

The sins of fathers who transgress
 I visit on their guilty race—
 Children of children's children, those
 Who place themselves among my foes.

But mercy shall to thousands be
Of such as give their hearts to me :
Those who my righteous laws regard
Shall find my mercy their reward.

Take not in vain the name of God—
The Lord thy God—whose vengeful rod
Will never guilty wretches spare
Whose lips profane his anger dare.

Remember that the Sabbath be
Kept holy—from all labor free—
Thy work in six days must be done,
The seventh day is the Lord's alone.

On this day thou thyself must rest ;
Son, daughter, man and maid, and beast,
Strangers within thy gates who stay
Must like thyself observe this day.

For heaven, and earth, and sea, the Lord
In six days made and duly stored,
Rested the seventh day, therefore blessed
And sanctified the day of rest.

Give to thy father honor due,
Like reverence to thy mother, too ;
So shall thy days extended be
Upon the land God giveth thee.

Thou shalt not as a murd'rer kill,
Commit adultery, or steal.
Against thy neighbor bear thou not
False witness his fair fame to blot.

Covet thou not thy neighbor's house,
Covet thou not thy neighbor's spouse,
His man or maid, his ox or ass,
Or any thing thy neighbor has.

Have mercy on us, Lord, incline
Our hearts to keep this law of thine ;
Thy precepts write on every heart,
That we may ne'er from thee depart.

The following verses are taken from Divine Songs, by Dr. Watts:

THE TEN COMMANDMENTS

1. THOU shalt have no more gods but me.
2. Before no idol bow thy knee.
3. Take not the name of God in vain.
4. Nor dare the Sabbath day profane.
5. Give both thy parents honor due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean.
8. Nor steal, though thou art poor and mean.
9. Nor make a wilful lie, nor love it.
10. What is thy neighbor's dare not covet.

THE SUM OF THE COMMANDMENTS.

With all thy soul love God above,
And as thyself thy neighbor love.

OUR SAVIOUR'S GOLDEN RULE.

Matthew vii. 12.

Be you to others kind and true,
As you 'd have others be to you;
And neither do nor say to men
Whate'er you would not take again.

DUTY TO GOD AND OUR NEIGHBOR.

Love God with all your soul and strength,
With all your heart and mind;
And love your neighbor as yourself,
Be faithful, just, and kind.

Deal with another as you 'd have
Another deal with you:
What you 're unwilling to receive
Be sure you never do.



SCRIPTURE CATECHISM.

VOLUME II.

The New Testament.

BY

THOMAS O. SUMMERS.

Nashville, Tenn. :

SOUTHERN METHODIST PUBLISHING HOUSE.

1861.

Entered, according to Act of Congress, in the year 1858, by
J. B. M'FERRIN,
in the Office of the Clerk of the District Court for the Middle
District of Tennessee.

STEREOTYPED AND PRINTED BY A. A. STITT,
SOUTHERN METHODIST PUBLISHING HOUSE, NASHVILLE, TENN.

Preface.

THE design of this Catechism is to furnish children with a general view of every book in the inspired volume. To do this in a small compass, and yet descend as much to detail as is necessary to give interest to the work, involved considerable difficulty and no small labor. Brevity and simplicity have alike been consulted, while the lessons are so framed and arranged that they may be made the basis of catechetical instruction in the case of young persons more advanced than those for whom they are specially designed. It is hoped that this Catechism may take the place of less suitable works for Sunday-school and family instruction.

NASHVILLE, TENN., Nov. 11, 1858.

SCRIPTURE CATECHISM.

LESSON I.

Q. Into how many classes are the twenty-seven books of the New Testament divided?

A. Three.

Q. What does the first class contain?

A. Histories.

Q. What does the second class contain?

A. Epistles, or Letters.

Q. What does the third class contain?

A. Prophecies.

Q. Which are the historical books?

A. Matthew, Mark, Luke, John, and the Acts of the Apostles.

Q. What are the first four called?

A. Gospels.

Q. Why are they so called?

A. Because they contain the good news concerning Jesus Christ.

Q. Who was Matthew?

A. Son of Alphæus: he

was first a publican, and then one of the apostles: he is also called Levi. Matt. ix. 9; x. 3: Mark ii. 14.

Q. Who was Mark?

A. Sister's son to Barnabas: his Hebrew name was John. Acts xii. 2: Col. iv. 10.

Q. Who was Luke?

A. A Gentile, and a physician. Col. iv. 14.

Q. Who was John?

A. A fisherman, the son of Zebedee, and one of the apostles. Matt. iv. 21; x. 2.

Q. Who wrote the Acts?

A. Luke. Luke i. 3: Acts i. 1.

Q. Can you name the Epistles?

A. Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James,

1 and 2 Peter, 1, 2, and 3 John, and Jude.

Q. Who wrote the first fourteen?

A. Paul.

Q. Who was Paul?

A. He was first a persecutor of the Church, and then Apostle of the Gentiles. Acts ix.: 1 Tim. i. 1, 12, 13.

Q. Who was James?

A. Not that James who was the brother of John, but another of the apostles, called James the Less, son of Alphaeus and Mary. Matt. x. 3: Mark xvi. 1.

Q. Who was Peter?

A. Son of Jonas: he was first a fisherman and then an apostle: he is also called Simon and Cephas. Matt. iv. 18; x. 2: John i. 40-42.

Q. Who was John?

A. The same who wrote the Gospel.

Q. Who was Jude?

A. One of the apostles, called Judas, Thaddeus, and Lebbeus: he was the brother of James the Less. Matt. x. 3; xiii. 55: John xiv. 22.

Q. Why are the Epistles of James, Peter, John, and Jude called General or Catholic?

A. Probably because they were not directed to any particular persons, or churches, as were Paul's.

Q. Which is the book of prophecies?

A. The Revelation of St. John the Divine.

Q. Who was this John?

A. The same who wrote the Gospel and Epistles.

LESSON II.

Q. From whom did Jesus Christ descend?

A. From Abraham and David. Matt. i.: Luke iii.

Q. Who was his mother?

A. A virgin called Mary.

Q. Had he any other father than God?

A. He had not.

Q. Why was Joseph called his father?

A. Because he became the husband of his mother.

Q. Who predicted that he should be born of a virgin?

A. Isaiah, the prophet. Isa. vii. 14.

Q. What did he say his name should be?

A. Emmanuel.

Q. What does that mean?

A. God with us.

Q. What does John say about him?

A. In the beginning was the Word, and the Word was

with God, and the Word was God. John i.

Q. Does he say all things were made by him?

A. He does.

Q. What else does he say of him?

A. In him was life, and the life was the light of men.

Q. What else?

A. He came unto his own, and his own received him not.

Q. What privilege have those who receive him, or believe on his name?

A. Power to become the sons of God.

Q. How was the Word manifested?

A. The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth.

Q. Who was sent from God to bear witness of him?

A. John the Baptist.

Q. Who were John's parents?

A. Zacharias, a priest, and Elisabeth. Luke i.

Q. What was their character?

A. They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Q. When the angel Gabriel told Zacharias that he should have a son, to be called John, describing his character and office, did Zacharias believe him?

A. No: he thought he was too old to have a son.

Q. What did the angel tell him?

A. That he should be dumb until John was born.

Q. To whom did the angel go after this?

A. To Mary, who was at Nazareth.

Q. What did he say to her?

A. Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

Q. When she was troubled at this, what did he tell her?

A. That she should have a son, and should call his name Jesus.

Q. What reason did he give for this name?

A. For he shall save his people from their sins.

Q. What else should he be called?

A. The Son of God.

Q. Where did Mary then go?

A. To see Elisabeth and rejoice with her.

Q. How long did she stay with her?

A. Three months.

Q. What happened when John was eight days old, as they were going to circumcise him?

A. They called him Zacharias, but his mother said he should be called John.

Q. How was the case decided?

A. His father called for a

writing-table, and wrote, His name is John.

Q. What then took place?

A. Zacharias opened his mouth and praised God.

Q. How did he show his joy?

A. In a sublime hymn, in

which he described the character and work of both Jesus and John.

Q. What is said of John?

A. The child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

LESSON III.

Q. Where was Jesus Christ born?

A. In Bethlehem, of Judea. Matt. ii. : Luke ii.

Q. When was he born?

A. In the days of Herod, the king of Judea, and Augustus, the emperor of Rome.

Q. What did his mother do with him at his birth?

A. Wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Q. What then took place?

A. An angel appeared to some shepherds who were keeping watch over their flock by night, and they were sore afraid.

Q. What did he say?

A. Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

Q. Who came with the angel?

A. A multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

Q. What did the shepherds do?

A. Went to Bethlehem and found Mary and Joseph, and the babe lying in a manger.

Q. Did they tell of all this?

A. They did.

Q. Was Jesus circumcised on the eighth day?

A. He was.

Q. When he was presented to the Lord in the temple, what took place?

A. Simeon, a holy man, took him up in his arms, and blessed God.

Q. What did he say?

A. Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast pre-

pared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel.

Q. How did this affect Joseph and Mary?

A. They marvelled at what Simeon said.

Q. What did Simeon do to them?

A. Blessed them, and told them what should be the fate of the child.

Q. Who else was in the temple

giving thanks for the birth of Jesus?

A. Anna, a prophetess, a holy widow, eighty-four years old.

Q. Whither did Joseph and Mary then take Jesus?

A. To Nazareth.

Q. What is said of the child?

A. He grew strong in spirit, filled with wisdom, and the grace of God was with him.

LESSON IV.

Q. When Jesus was born, who came from the East to Jerusalem?

A. Wise men. Matt. ii.

Q. What did they inquire?

A. Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Q. How was Herod affected?

A. He was troubled, and all Jerusalem with him.

Q. What did he do?

A. Gathered all the chief priests and scribes, and asked them where Christ should be born.

Q. What did they say?

A. In Bethlehem of Judea; for thus it is written by the prophet.

Q. What prophecy did they quote?

A. Micah v. 2.

Q. What did he secretly inquire of the wise men?

A. The time the star appeared.

Q. Whither did he send them?

A. To Bethlehem, to search for the child.

Q. How were they directed to the house where the child was?

A. By the star.

Q. When they came into the house, what did they do?

A. Fell down and worshipped the child.

Q. What else did they do?

A. Presented unto him gifts: gold, frankincense, and myrrh.

Q. Did they return to Herod?

A. No: God warned them not to do so.

Q. What did Joseph do with the child?

A. Took him and his mother by night, and went to Egypt.

Q. Why did he do this?

A. An angel in a dream told him to do so, because Herod wanted to kill Jesus.

Q. How long did he stay there?

A. Till the death of Herod.

Q. What prophecy was thus fulfilled?

A. Out of Egypt have I called my son. Hosea xi. 1.

Q. What did Herod do when the wise men failed to return to him?

A. He was very angry, and had all the children slain that were in Bethlehem and its coasts, from two years old and under, hoping to kill Jesus.

Q. What prophecy was thus fulfilled?

A. That of Jeremiah, xxxi. 15.

Q. After the death of Herod, what happened?

A. An angel in a dream told Joseph to return to the land of Israel?

Q. Did he do so?

A. Yes, he went and dwelt in Nazareth.

Q. What prophecy was thus fulfilled?

A. He shall be called a Nazarene.

Q. What happened when he was twelve years old?

A. His parents took him to Jerusalem at the passover. Luke ii. 41.

Q. When they were returning, what did they discover?

A. That Jesus was missing.

Q. What did they do?

A. Went back to Jerusalem to seek him.

Q. After three days' search, where did they find him?

A. In the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

Q. How were they affected when they saw him?

A. They were amazed.

Q. What did his mother say to him?

A. Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

Q. What did he say to them?

A. How is it that ye sought me? wist ye not that I must be about my Father's business?

Q. Did they understand him?

A. They did not.

Q. What then took place?

A. They returned to Nazareth, and Jesus was subject unto them.

Q. What else is said of him?

A. Jesus increased in wisdom and stature, and in favor with God and man.

LESSON V.

Q. Who came in those days preaching in the wilderness of Judea?

A. John the Baptist. Matt. iii. : Luke iii. : Mark i.

Q. When was this?

A. In the fifteenth year of the reign of Tiberius Cæsar.

Q. Who was governor of Judea?

A. Pontius Pilate.

Q. Who was tetrarch of Galilee?

A. Herod.

Q. Who were the high-priests?

A. Annas and Caiaphas.

Q. What did John preach?

A. Repent ye, for the kingdom of heaven is at hand.

Q. Who had prophesied of him?

A. Isaiah and Malachi.

Q. What did Isaiah say?

A. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Isa. xl. 3.

Q. What did Malachi prophesy?

A. Behold, I will send my messenger, and he shall prepare the way before me. Mal. iii. 1.

Q. What was John's clothing?

A. Camel's hair and a leathern girdle.

Q. What was his food?

A. Locusts and wild honey.

Q. Who went out to him?

A. A multitude of people.

Q. What did he do to them?

A. He told them to repent, and when they promised to do so, he baptized them.

Q. What did he say to the Pharisees and Sadducees?

A. He told them that their being children of Abraham would not save them from God's judgments if they did not repent.

Q. What did he tell the people to do?

A. To be liberal to the poor.

Q. What did he say to the publicans, or tax-gatherers?

A. Exact no more than that which is appointed you.

Q. What did he say to the soldiers?

A. Do violence to no man, neither accuse any falsely, and be content with your wages.

Q. When the people thought he was the Christ, what did he say?

A. I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you

with the Holy Ghost, and with fire.

Q. What then took place?

A. John baptized Jesus.

Q. What happened at his baptism?

A. The Holy Ghost de-

scended like a dove, and lighted upon him, and a voice from heaven said, This is my beloved Son, in whom I am well pleased.

Q. How old was Jesus then?

A. About thirty years of age.

LESSON VI.

Q. What happened after Jesus had fasted forty days in the wilderness?

A. He was tempted of the devil. Matt. iv.: Luke iv.

Q. What was the first temptation?

A. If thou be the Son of God, command that these stones be made bread.

Q. What did Jesus say to this?

A. It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Q. What was the second temptation?

A. The devil put him on a pinnacle of the temple, and said, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Q. What did Jesus reply?

A. It is written again,

Thou shalt not tempt the Lord thy God.

Q. What was the third temptation?

A. The devil showed him all the kingdoms of the world, and the glory of them, and said, All these things will I give thee, if thou wilt fall down and worship me.

Q. What did Jesus reply?

A. Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Q. With what weapon did Jesus conquer Satan?

A. The sword of the Spirit, which is the word of God.

Q. From what book did he quote?

A. Deuteronomy.

Q. When the devil left him, who came and ministered unto him?

A. Angels.

Q. When he was at Nazareth, what took place?

A. He preached in the synagogue. Luke iv. 16.

Q. What did he say about the prophecy which he read in the book of Isaiah, lxi. 1, 2?

A. This day is this scripture fulfilled in your ears.

Q. What was the general topic of his preaching?

A. Repent, for the kingdom of heaven is at hand.

Q. How did the people receive him?

A. They wondered at his discourse, and said, Is not this Joseph's son?

Q. What did Jesus say?

A. No prophet is accepted in his own country.

Q. When the people were angry with him, and were going to kill him, what did he do?

A. Passed through the midst of them, and went his way.

Q. Whither did he go?

A. To Capernaum in Galilee.

Q. What prophecy was thus fulfilled?

A. That of Isaiah. Isa. ix. 1, 2.

LESSON VII.

Q. When the Jews sent priests and Levites to ask John who he was, what did he say?

A. He said he was not the Christ, but only the voice of one crying in the wilderness, Make straight the way of the Lord. John i. 19.

Q. When the next day Jesus was coming to him, what did he say?

A. Behold the Lamb of God, which taketh away the sin of the world.

Q. When Andrew, one of John's disciples, had been with Jesus, what did he do?

A. Went to his brother Simon, and said, We have found the Messias; and he brought him to Jesus.

Q. What did Jesus say to Simon?

A. Thou art Simon the son of Jona: thou shalt be called Cephas.

Q. What does Cephas mean?

A. The same as Peter, a stone or rock.

Q. When Jesus was going the next day to Galilee, what happened?

A. He findeth Philip, and saith unto him, Follow me.

Q. Where did he belong?

A. To Bethsaida, the city of Andrew and Peter.

Q. When Philip found Nathanael, what did he say to him?

A. We have found him of whom Moses in the law and

the prophets did write, Jesus of Nazareth, the son of Joseph.

Q. What did Nathanael say?

A. Can there any good thing come out of Nazareth?

Q. What did Philip say?

A. Come and see.

Q. When Jesus saw him coming, what did he say?

A. Behold, an Israelite indeed, in whom is no guile.

Q. What did Nathanael say?

A. Whence knowest thou me?

Q. What did Jesus answer?

A. Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

Q. What did Nathanael reply?

A. Rabbi, thou art the Son of God: thou art the King of Israel.

Q. What did Jesus tell him?

A. Thou shalt see greater things than these.

Q. What else did he say to him?

A. Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Q. What took place on the third day?

A. A marriage in Cana of Galilee. John ii.

Q. Who were among the guests?

A. Jesus, his mother, and disciples.

Q. When wine was wanted, what did Jesus do?

A. Had six waterpots filled with water, which he turned into wine.

Q. Was this the beginning of his miracles?

A. It was; and his disciples believed on him.

Q. After a short visit to Capernaum, whither did he go?

A. To Jerusalem, to attend the passover.

Q. What did he do in the temple?

A. Drove out the sheep and oxen which were sold there.

Q. What did he say to those who sold doves in the temple?

A. Take these things hence: make not my Father's house a house of merchandise.

Q. What scripture did this suggest to the disciples?

A. The zeal of thine house hath eaten me up. Ps. lxxix. 9.

Q. When the Jews asked him for a sign, what did he say?

A. Destroy this temple, and in three days I will raise it up.

Q. What did the Jews reply?

A. Forty and six years was this temple in building, and wilt thou rear it up in three days?

Q. What temple did he mean?

A. His body.

Q. When the people saw his miracles, how were they affected?

A. They believed on him.

Q. Did he commit himself unto them?

A. No: he knew all men,

and needed not that any should testify of man, for he knew what was in man.

LESSON VIII.

Q. Who came to Jesus by night?

A. Nicodemus, a Pharisee, and a ruler of the Jews. John iii.

Q. What did he say to Jesus?

A. Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.

Q. What did Jesus answer?

A. Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Q. What did Nicodemus reply?

A. How can a man be born when he is old?

Q. What did Jesus answer?

A. Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Q. When he showed the nature and necessity of the new birth, what did Nicodemus say?

A. How can these things be?

Q. What did Jesus answer?

A. Art thou a master in Israel, and knowest not these things?

Q. Did he tell him that he came from heaven to make known heavenly things?

A. He did.

Q. What did he intimate about his death?

A. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.

Q. What glorious truth did he announce?

A. God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Q. What does he say is the condemnation?

A. That light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Q. Whither did Jesus next go?

A. Into Judea, and there baptized.

Q. Where was John baptizing?

A. In Enon, near to Salim.

Q. When there arose a question among John's disciples and the Jews about purifying, and they told him that all men went

to Jesus to be baptized, what did John tell them?

A. I said, I am not the Christ, but that I am sent before him: he must increase, but I must decrease.

Q. What did he say further of Christ?

A. He that cometh from above is above all: God giv-

eth not the Spirit by measure unto him.

Q. What about faith in Christ?

A. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.

LESSON IX.

Q. When the Lord knew that the Pharisees had heard of his baptizing more disciples than John, and that John was cast into prison, what did he do?

A. Left Judea, and went again into Galilee. Matt. iv.: Mark i.: Luke iv.: John iv.

Q. Had he to go through Samaria?

A. Yes: Samaria lay between Judea and Galilee.

Q. At what time did he get to Jacob's well at Sychar?

A. At the sixth hour; and he sat down at the well.

Q. When a woman of Samaria came to draw water, what did Jesus say to her?

A. Give me to drink.

Q. How did this affect her?

A. She wondered, because the Jews had no dealings with the Samaritans.

Q. When Jesus said that if she knew who he was she would have asked of him, and he would have given her living water, what did she say?

A. Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well?

Q. What did Jesus answer?

A. Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Q. When she asked him to give her this water, what did he say?

A. Go, call thy husband.

Q. When she said she had none, what did Jesus remark?

A. That she had had five husbands, and he whom she then had was not her husband.

Q. What did she say to this?

A. Sir, I perceive that thou art a prophet.

Q. What question did she wish him to settle?

A. Whether Gerizim or Jerusalem was the proper place for the temple.

Q. What did he tell her?

A. The hour cometh when ye shall worship at neither. Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

Q. What else did he say?

A. God is a Spirit, and they that worship him must worship him in spirit and in truth.

Q. When she said, I know that Messias cometh, who will tell us all things, what did he say?

A. I that speak unto thee am he.

Q. Who then came to the well?

A. The disciples, and wondered that he talked with her.

Q. What did she do?

A. Left her waterpot, and went to the city, saying, Come, see a man which told me all things that ever I did: is not this the Christ?

Q. When his disciples asked him to eat, what did he say?

A. I have meat to eat that ye know not of.

Q. When the disciples wondered how he got it, what did he say?

A. My meat is to do the

will of him that sent me, and to finish his work.

Q. When the Samaritans heard the woman, did they believe on Jesus?

A. They did.

Q. What did they do when they came to Jesus?

A. Besought him to stay with them.

Q. Did he stay with them?

A. Yes: two days.

Q. What did they then say to the woman?

A. Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Q. When he was come unto Galilee, did the Galileans receive him?

A. Yes: having seen all the things he did at Jerusalem.

Q. Who came to him at Cana?

A. A nobleman, beseeching him to heal his dying son.

Q. What did Jesus say?

A. Except ye see signs and wonders, ye will not believe.

Q. What did the man reply?

A. Sir, come down ere my child die.

Q. What did Jesus say?

A. Go thy way: thy son liveth.

Q. Did he recover?

A. Yes, instantly.

Q. What miracle did he perform in the synagogue at Capernaum?

A. Relieved a man who had an unclean spirit.

Q. What miracle did he perform at the house of Simon Peter?

A. Healed Simon's wife's mother, who lay sick of a fever.

Q. What other miracles did he perform at Capernaum?

A. Healed many sick persons, and cast out many devils.

Q. Where did he then preach?

A. In their synagogues.

Q. After teaching out of a fishing-boat, what did he do?

A. Told the fishermen to cast their nets. Luke v.

Q. Did they do so?

A. They did, and caught a great many fishes.

Q. Were they astonished at this?

A. They were, greatly.

Q. What did they then do?

A. Forsook all, and followed him.

Q. Who were they?

A. Simon Peter, and Andrew, his brother; James, the son of Zebedee, and John, his brother.

LESSON X.

Q. When the multitudes followed Jesus, what did he do?

A. Went up into a mountain and taught them. Matt. v.

Q. How did he begin his sermon on the mount?

A. With blessings.

Q. What is the first beatitude?

A. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Q. What is the second?

A. Blessed are they that mourn, for they shall be comforted.

Q. What is the third?

A. Blessed are the meek,

for they shall inherit the earth.

Q. What is the fourth?

A. Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

Q. What is the fifth?

A. Blessed are the merciful, for they shall obtain mercy.

Q. What is the sixth?

A. Blessed are the pure in heart, for they shall see God.

Q. What is the seventh?

A. Blessed are the peacemakers, for they shall be called the children of God.

Q. What is the eighth?

A. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Q. What does Jesus call his disciples?

A. The salt of the earth.

Q. What did he say the salt is good for, if it has lost its savor?

A. It is good for nothing.

Q. What else does he call them?

A. The light of the world.

Q. What does he tell them to do?

A. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Q. Did he say he was come to destroy the law?

A. No; but to fulfil it.

Q. What does he say about unlawful anger?

A. That it will be punished as murder.

Q. What of unclean desire?

A. That it violates the seventh commandment.

Q. What does he say about swearing?

A. Swear not at all.

Q. What does he say about our enemies?

A. That we must love them, and pray for them.

Q. What does he say about alms?

A. That we must do them in secret. Matt. vi.

Q. What does he say about prayer?

A. That we must not be vain about it.

Q. After what manner does he say we must pray?

A. Our Father which art in heaven, hallowed be thy name: thy kingdom come: thy will be done in earth, as it is in heaven: give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever. Amen.

Q. What does he say about fasting?

A. That we must not make a show of it.

Q. Where does he say we should lay up treasures?

A. In heaven.

Q. What does he say about serving two masters?

A. No one can do it. Ye cannot serve God and mammon.

Q. What does he say about worldly anxiety?

A. That we must not give way to it, as God will provide for us if we do our duty.

Q. What does he say about rash judgment?

A. Judge not, that ye be not judged. Matt. vii.

Q. Does he say that God will give us what we ask more readily than parents when asked will give their children good things?

A. He does.

Q. What golden rule does he give us?

A. All things whatsoever ye would that men should do to you, do ye even so to them.

Q. Why does he say we should enter the strait gate?

A. Because strait is the gate, and narrow is the way, that leadeth to life, and few there be that find it.

Q. Whither do the wide gate and broad way lead?

A. To destruction; and many there be which go in thereat.

Q. How does he say we are to know false prophets?

A. By their fruits.

Q. What does he say will be

the fate of those who call him Lord, but do not obey him?

A. He will disown them in the last day.

Q. To whom does he liken the man who hears and obeys him?

A. To a wise man, who built his house upon the rock, so that it was not hurt by the rain, floods, and wind.

Q. To what does he liken the man who hears, but does not obey him?

A. To a foolish man, who built his house upon the sand, so that it fell when the storm came.

Q. How were the people affected by his teaching?

A. They were astonished.

Q. Why?

A. For he taught them as one having authority, and not as the scribes.

LESSON XI.

Q. When he was come down from the mountain, who came to him?

A. A leper, who worshipped him. Matt. viii.: Mark i. 40: Luke v. 12.

Q. What did he say?

A. Lord, if thou wilt, thou canst make me clean.

Q. What did Jesus do?

A. Put forth his hand and

touched him, saying, I will: be thou clean.

Q. Did this cure him?

A. It did, immediately.

Q. When he entered into Capernaum, what happened?

A. A centurion applied to him to cure his servant.

Q. What disease had the servant?

A. The palsy.

Q. How did the centurion show his faith?

A. By saying that Jesus could heal his servant by a word, without seeing him.

Q. What did Jesus do?

A. Commended his faith, and healed his servant.

Q. What prophecy was fulfilled by the miracles Jesus wrought?

A. That of Isaiah, Himself took our infirmities, and bare our sicknesses. Isa. liii. 4.

Q. When Jesus was at Nain, what took place?

A. There was a dead man carried out, the only son of his mother, and she was a widow. Luke vii. 11.

Q. What did Jesus say to her?

A. Weep not.

Q. What did he do?

A. Touched the bier, and said, Young man, I say unto thee, Arise.

Q. Did he arise?

A. He sat up and began to speak.

Q. How were the people affected?

A. They were filled with fear, and said, A great prophet is risen up among us; and God has visited his people.

Q. When a certain scribe offered to follow him, what did he say?

A. The foxes have holes, and the birds of the air have

nests, but the Son of man hath not where to lay his head.

Q. When one of his disciples said, Lord, suffer me first to go and bury my father, what did he say?

A. Follow me, and let the dead bury their dead.

Q. What did he say to one who wanted to go and bid farewell to his friends?

A. No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Luke ix. 61, 62.

Q. When he and his disciples were crossing the lake of Genesaret, what took place?

A. A great tempest; but Jesus was asleep. Mark iv. 35: Luke viii. 22.

Q. What did the disciples do?

A. Awoke him, saying, Lord save us: we perish.

Q. What did he say to them?

A. Why are ye fearful, O ye of little faith?

Q. What did he say to the winds and waves?

A. Peace, be still; and there was a perfect calm.

Q. What did the men say?

A. What manner of man is this, that even the winds and the sea obey him?

Q. Who met them when they reached the other side?

A. Two possessed of devils, exceeding fierce. Mark v.

Q. Did the devils know him?

A. They did; and were afraid of him.

Q. What did they say?

A. If thou cast us out, suffer us to go away into the herd of swine.

Q. What did he say?

A. Go.

Q. What became of the swine?

A. They rushed into the sea, and were drowned.

Q. What did the people desire him to do?

A. Depart out of their coasts.

Q. What did one of the men do whom he had relieved?

A. Sat at the feet of Jesus, clothed, and in his right mind.

Q. Did he want to go with Jesus?

A. He did.

Q. Did Jesus allow him?

A. No: he sent him home to tell what God had done for him.

LESSON XII.

Q. Who was brought to Jesus at Capernaum?

A. A man sick of the palsy. Matt. ix.: Mark ii.: Luke v.

Q. How did they get him before Jesus?

A. The crowd was so great that they took him to the house-top and let him down through the tiling.

Q. What did Jesus say to him?

A. Son, be of good cheer: thy sins be forgiven thee.

Q. What did the scribes think?

A. That he blasphemed.

Q. What did Jesus say?

A. He asked them which was easier to say, Thy sins be forgiven thee, or to say, Arise, and walk.

Q. What did he then say to the sick man?

A. Arise, take up thy bed, and go unto thine house.

Q. Did the man do so?

A. He did.

Q. Did Jesus wish to teach them that as the Son of man could work miracles he could also forgive sins?

A. He did.

Q. What did the multitude do?

A. marvelled and glorified God.

Q. What then took place?

A. Jesus called Matthew, or Levi, a publican, to follow him.

Q. What was he doing?

A. Sitting at the receipt of custom.

Q. Did he follow Christ?

A. He did.

Q. When Levi made him a feast, what did the scribes and Pharisees say to the disciples of Jesus?

A. Why do ye eat and drink with publicans and sinners?

Q. What did Jesus say?

A. They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.

Q. What scripture did he quote to them?

A. I will have mercy and not sacrifice. Hos. vi. 6.

Q. When the disciples of John asked him why they and the Pharisees fasted and his disciples did not fast, what did he say?

A. That they could not mourn while he, the bridegroom, was with them, but they should fast when he was taken from them.

Q. What then took place?

A. Jairus, a ruler of the synagogue, besought him to heal his daughter, who was at the point of death. Mark v. 22: Luke viii. 41.

Q. When he reached the house, what did he find?

A. The people mourning, for the child was dead.

Q. What did Jesus say to the ruler?

A. Be not afraid, only believe.

Q. Whom did he let go into the house?

A. Only Peter, James, and John, and the father and mother of the maiden.

Q. What did he say to the people?

A. Weep not: she is not dead, but sleepeth.

Q. What did they do?

A. Laughed him to scorn, knowing that she was dead.

Q. When he had put them all out, what did he do?

A. Took her by the hand, saying, Maid, arise.

Q. What was the result?

A. Her spirit came again, and she arose and walked.

Q. How old was she?

A. About twelve years.

Q. When Jesus was on the way to the ruler's house, what miracle did he perform?

A. Healed a woman who had had an issue of blood twelve years.

Q. How was the cure performed?

A. She came through the crowd and touched the hem of his garment.

Q. When she told what she had done, what did Jesus say?

A. Daughter, be of good comfort: thy faith hath made thee whole.

Q. When two blind men besought him, Thou son of David, have mercy on us, what did he say?

A. Believe ye that I am able to do this?

Q. What did they reply?

A. Yea, Lord.

Q. What did he do?

A. Touched their eyes.

Q. What did he say?

A. According to your faith be it unto you.

Q. What then took place?

A. Their eyes were opened.

Q. Who was then brought to him?

A. A dumb man, possessed with a devil.

Q. What did Jesus do?

A. Cast out the devil, and the dumb man spake.

Q. What did the multitude do?

A. Marvelled, saying, It was never so seen in Israel.

Q. What did the Pharisees say?

A. He casteth out devils through the prince of the devils.

Q. When he saw the multitude as sheep without a shepherd, what did he say to his disciples?

A. The harvest truly is plenteous, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.

LESSON XIII.

Q. What are the names of the twelve apostles?

A. Simon Peter, Andrew, James the son of Zebedee, John, Philip, Bartholomew, Thomas, Matthew, James the son of Alphæus, Lebbeus, surnamed Thaddeus, also called Judas or Jude, Simon the Canaanite, and Judas Iscariot. Matt. x.: Mark iii. 14: Luke ix.

Q. Did Jesus send them out to preach and work miracles?

A. He did.

Q. Did he afterwards send out others?

A. Yes, seventy. Luke x.

Q. Whither did he send them?

A. Two and two, into every place he intended to visit.

Q. What were they to do?

A. Heal the sick, and say, The kingdom of God is come nigh unto you.

Q. Were they to go in haste?

A. Yes, taking nothing for their journey, and saluting no man by the way.

Q. How were they to live?

A. By such things as the people gave.

Q. If a city refused to receive them, what were they to do?

A. Shake off the dust of their feet against it.

Q. What encouragement did he give them?

A. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

Q. When the seventy returned, what did they say?

A. Lord, even the devils are subject unto us through thy name.

Q. What did he tell them?

A. That they were not to rejoice so much in this as that their names were written in heaven.

Q. When he saw that the Father had revealed to his humble disciples those things which were hid from the scribes and others, what did Jesus do?

A. Rejoice and thank God.

Q. When John the Baptist sent two of his disciples to Jesus to ask if he was the Christ, what did Jesus do?

A. Refer to his miracles and his preaching to the poor. Matt. xi.: Luke vii. 19.

Q. Had Isaiah foretold these things of Christ?

A. He had. Isa. xxxv.; lxi. 1.

Q. What did Jesus say of John?

A. That he was more than a prophet.

Q. What else?

A. This is he of whom it is written, Behold, I send my messenger before thy face,

which shall prepare thy way before thee. Mal. iii. 1.

Q. What else?

A. This is Elias, which was to come. Mal. iv. 5.

Q. Why did he pronounce woes on Chorazin, Bethsaida, and Capernaum?

A. Because they repented not, though they had seen most of his mighty works.

Q. What invitation and promise does he give?

A. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Q. What further instruction and encouragement does he give?

A. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light.

Q. When Jesus was at meat in a Pharisee's house, what took place?

A. A woman brought an alabaster box of ointment, and anointed his feet, after she had washed them with her tears and wiped them with the hairs of her head. Luke vii. 36.

Q. What did the Pharisee think?

A. That Jesus was no prophet, or he would have known that the woman was a sinner.

Q. What did Jesus say to him?

A. He asked him which of two debtors would love their creditor most—he who had been forgiven five hundred pence, or he who had been forgiven fifty.

Q. What did the Pharisee say?

A. He to whom the most was forgiven.

Q. What did Jesus reply?

A. Thou ^{hast} rightly judged.

Q. Did he tell Simon that as she had showed him more love than he had, it was because she had been forgiven more?

A. He did.

Q. What did he say to her?

A. Thy sins are forgiven.

Q. When the guests said, Who is this that forgiveth sins? what did Jesus say to the woman?

A. Thy faith hath saved thee: go in peace.

Q. What women followed Jesus, and ministered to him of their substance?

A. Mary Magdalene, out of whom went seven devils, Joanna, the wife of Herod's steward, Susanna, and many others. Luke viii.

Q. When he could hardly find time to eat, what did his friends do?

A. Went to lay hold on him, for they said, He is beside himself. Mark iii. 21.

LESSON XIV.

Q. For what purpose did Jesus go up to Jerusalem?

A. To attend a feast. John v.

Q. What was there at Jerusalem?

A. A pool called Bethesda.

Q. Who lay in its porches?

A. A great multitude of sick people, waiting for the moving of the waters.

Q. How were they moved?

A. By an angel.

Q. Was the person healed who stepped in first after the waters were troubled?

A. Yes.

Q. When Jesus saw an impotent man who had been lying there thirty-eight years, what did he say to him?

A. Wilt thou be made whole?

Q. What did he reply?

A. That he had no one to put him into the pool.

Q. What did Jesus then say?

A. Rise, take up thy bed, and walk.

Q. Did he do so?

A. He did.

Q. On what day was it?

A. The Sabbath.

Q. What did the Jews say?

A. That he ought not to carry his bed on the Sabbath.

Q. What did he reply?

A. He that made me whole, the same said unto me, Take up thy bed and walk.

Q. When Jesus found him in the temple, what did he say to him?

A. Sin no more, lest a worse thing come unto thee.

Q. When the man told the Jews that it was Jesus who healed him, what did they do?

A. Sought to slay Jesus.

Q. What did Jesus say?

A. My Father worketh hitherto, and I work.

Q. What did they then do?

A. Sought the more to kill him, because he said that God was his Father, making himself equal with God.

Q. Did Jesus claim to do every thing by the authority of the Father?

A. He did.

Q. What solemn fact did he announce?

A. The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

Q. By whom did he prove his Divine mission?

A. John the Baptist, whom he called a burning and a shining light.

Q. What greater witness had he?

A. His own works.

Q. What other?

A. His Father's word.

Q. What did he say of it?

A. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

Q. What charge did he bring against the Jews?

A. Ye will not come unto me that ye might have life.

Q. What reason does he give for their unbelief?

A. How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?

Q. Who did he say accused them?

A. Moses, in whom they trusted.

Q. If they believed Moses, would they believe him?

A. Yes, for he wrote of Christ.

Q. If they did not believe Moses, could they believe Jesus?

A. They could not.

LESSON XV.

Q. When the disciples of Jesus plucked the ears of corn on the Sabbath-day, what did the Pharisees do?

A. Charged them with Sabbath-breaking. Matt. xii.: Mark ii. 23: Luke vi.

Q. On what ground did Jesus defend them?

A. Necessity, like David's eating the show-bread, when he could get nothing else to eat. 1 Sam. xxi. 6.

Q. Did he refer to any works of piety that may be done on the Sabbath?

A. Yes, those of the priests in the temple.

Q. What passage does he quote from Hosea vi. 6?

A. I will have mercy and not sacrifice.

Q. How did he silence the Pharisees who accused him of Sabbath-breaking for healing on the Sabbath?

A. By asking them if they would not take a sheep out of a pit on the Sabbath.

Q. What man did he heal?

A. One with a withered hand. Mark iii. 1.

Q. How did he heal him?

A. By saying, Stretch forth thy hand.

Q. When the Pharisees tried to kill him, what did he do?

A. Withdrew himself.

Q. When multitudes followed him, and he healed them, what did he do?

A. Charged them not to make him known.

Q. What prophecy was thus fulfilled?

A. That of Isaiah xlii. 1-4.

Q. When he healed a blind and dumb demoniac, what did the Pharisees say?

A. He casteth out devils through Beelzebub, the prince of the devils. Luke xi. 14.

Q. What did Jesus reply?

A. That Satan could not cast out Satan.

Q. How did he say he did it?

A. By the Spirit of God, as their disciples professed to do.

Q. What blasphemy did he say should not be forgiven?

A. That against the Holy Ghost.

Q. For what does he say men must give account in the day of judgment?

A. For every idle word.

Q. When the scribes and Pharisees wanted a sign, what sign did he give them?

A. That of the prophet Jonah.

Q. Of what was Jonah's being in the whale a sign?

A. Of the burial of Christ.

Q. Who did he say should rise in judgment against that generation?

A. The men of Nineveh, who repented at the preaching of Jonah.

Q. Who else?

A. The queen of the South, who came from the ends of the earth to hear Solomon.

Q. What did he say of himself?

A. That he was greater than Jonah or Solomon.

Q. What does he say of a man who has been freed from an unclean spirit, but has come under his power again?

A. The last state of that man is worse than the first.

Q. Did he say it should be so with that generation?

A. He did.

Q. Who desired to speak with Jesus?

A. His mother and brethren.

Q. What did he say?

A. That his disciples, who do the will of his Father, are his mother and brethren.

Q. When a man said to Jesus, Master, speak to my brother, that he divide the inheritance with me, what did he say?

A. Man, who made me a

judge or a divider over you? Luke xii. 13.

Q. What did he say to the people?

A. Take heed, and beware of covetousness.

Q. What parable did he speak to them?

A. About a rich man, whose ground brought forth plentifully.

Q. What did he resolve to do?

A. Pull down his barns and build greater.

Q. What would he say to himself?

A. Soul, thou hast much goods laid up for many years: eat, drink, and be merry.

Q. What did God say to him?

A. Thou fool, this night thy soul shall be required of thee.

Q. What then did Jesus impress upon them?

A. The folly of anxiety about worldly things.

Q. What should they rather seek?

A. The kingdom of God.

Q. What did he say about it?

A. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

LESSON XVI.

Q. Where did Jesus utter many of his parables?

A. In a boat, the people being on the sea-shore. Matt. xiii.: Mark iv.: Luke viii. 4.

Q. What was the first parable?

A. Of a sower who went out to sow his seed.

Q. What became of some of the seeds?

A. They fell by the wayside, and the fowls devoured them.

Q. What became of others?

A. They fell on stony places, immediately sprung up, and soon withered away.

Q. What became of others?

A. They fell among thorns, which sprung up and choked them.

Q. What became of the rest?

A. They fell into good ground, and brought forth fruit, a hundred-fold.

Q. Whom does the wayside represent?

A. Him who hears the word, but lets the devil take it out of his heart.

Q. Whom does the stony ground represent?

A. The unstable hearer.

Q. Whom does the thorny ground represent?

A. The worldly-minded hearer.

Q. Whom does the good ground represent?

A. Him who hears the word, and keeps it in an honest and good heart, and brings forth fruit with patience.

Q. What prophecy was fulfilled in the case of the stupid, stubborn hearers our Lord addressed?

A. That of Isaiah vi. 9, 10.

Q. What blessing did he pronounce upon his disciples?

A. Blessed are your eyes, for they see; and your ears, for they hear.

Q. What did he say many prophets and righteous men had desired?

A. To see and hear these things.

Q. To what did he liken the kingdom of heaven in another parable?

A. To a man who sowed good seed in his field, but an enemy came and sowed tares among the wheat.

Q. What did the man do?

A. He told his servants to let both grow together until the harvest.

Q. Why did he not order them to pull up the tares?

A. For fear they would pull up the wheat with them.

Q. What would he do at the harvest?

A. Tell the reapers to burn

the tares and garner the wheat.

Q. Whom does the man represent?

A. The Son of man.

Q. What is the field?

A. The world.

Q. Who are the good seed?

A. The children of the kingdom.

Q. Who are the tares?

A. The children of the wicked one.

Q. Who is the enemy that sowed them?

A. The devil.

Q. What is the harvest?

A. The end of the world.

Q. Who are the reapers?

A. The angels.

Q. What will they do?

A. Cast all offenders into a furnace of fire: there shall be wailing and gnashing of teeth.

Q. What shall be the lot of the righteous?

A. They shall shine forth as the sun in the kingdom of their Father.

Q. To what else did he liken the kingdom of God?

A. To a man who sows seed, but knows not how it grows.

Q. How does the earth bring forth fruit?

A. Of herself, first the blade, then the ear, after that the full corn in the ear.

Q. When it is ripe, what does the man do?

A. Put in the sickle, because the harvest is come.

Q. To what else did he liken the kingdom of heaven?

A. To a grain of mustard seed, which is very small when sown, but grows up to be a tree.

Q. To what else?

A. To leaven, which a woman hid in three measures of meal, till the whole was leavened.

Q. To what else?

A. To treasure hid in a field, which the man who finds hides, and sells all he has to buy that field.

Q. To what else?

A. To a merchant seeking goodly pearls, who, finding one of great price, sold all that he had and bought it.

Q. To what else?

A. To a net, which caught good and bad fish—the fishermen keeping the good, and casting the bad away.

Q. How does Christ explain this?

A. So shall it be at the end of the world: the angels shall sever the wicked from among the just, and shall cast them into the fire.

Q. Did the disciples understand these things?

A. They did.

Q. What prophecy was thus fulfilled?

A. That of Asaph: I will open my mouth in parables. Ps. lxxviii. 2.

Q. When Jesus returned to his own country and taught, what effect was produced on the people?

A. They were astonished

and offended in him, because he was the carpenter's son.

Q. What did Jesus say?

A. A prophet is not without honor save in his own country.

Q. Did he do many miracles among them?

A. He did not, because of their unbelief.

LESSON XVII.

Q. What did Herod, the tetrarch, say when he heard of the fame of Jesus?

A. It is John, whom I beheaded: he is risen from the dead. Matt. xiv.: Mark vi. 14: Luke ix. 7.

Q. Why did Herod cut off John the Baptist's head?

A. Because John told him he ought not to have Herodias, his brother's wife.

Q. Did he kill him immediately after this?

A. No: he feared the multitude; but he put him in prison.

Q. How came he at last to kill him?

A. The daughter of Herodias danced before him, and he told her he would give her what she would ask, and she asked for the head of John.

Q. When he was beheaded, what did his disciples do?

A. Buried his body, and went and told Jesus.

Q. What did Jesus do?

A. Went by ship to a desert place.

Q. When the multitude followed him, what did he do?

A. Healed their sick.

Q. When they had nothing to eat, what did he do?

A. Fed five thousand men, besides women and children, with five barley loaves and two small fishes. John vi.

Q. Did they all have enough?

A. Yes, and took up twelve baskets full of fragments.

Q. How were the people affected by this miracle?

A. They said he was the expected prophet, and wanted to make him a king.

Q. What did Jesus do?

A. Departed into a mountain alone.

Q. When the people who had been fed by the miracle came to Jesus at Capernaum, what did he say to them?

A. Labor not for the meat which perisheth, but for that which endureth unto everlasting life.

Q. When they asked him what is the work of God, what did he say?

A. That ye believe on him whom he hath sent.

Q. When they asked for a sign, and said, Our fathers did eat manna in the desert, what did he say?

A. I am the bread of life: he that cometh unto me shall never hunger, and he that believeth on me shall never thirst, and him that cometh to me, I will in no wise cast out.

Q. When the Jews heard him say that he came down from heaven, what did they do?

A. Murmured, saying, Is not this Jesus, the son of Joseph, whose father and mother we know?

Q. Who alone did he say would come to him?

A. Those who were taught of God.

Q. When, because of this discourse, many of his disciples forsook him, what did he say to the twelve?

A. Will ye also go away?

Q. What did Peter answer?

A. Lord, to whom shall we go? thou hast the words of

eternal life; and we believe and are sure that thou art that Christ, the Son of the living God.

Q. What did he say in reply?

A. That one of them was a devil.

Q. Whom did he mean?

A. Judas, the traitor.

Q. When the disciples were crossing the lake, what happened?

A. There was a storm, and Jesus walked on the water toward them.

Q. When the disciples saw him, what did they say?

A. It is a spirit; and they cried out for fear.

Q. What did Jesus say?

A. Be of good cheer, it is I: be not afraid.

Q. What did Peter say?

A. Lord, if it be thou, bid me come unto thee on the water.

Q. When Jesus said, Come, did he do so?

A. He did; but beginning to sink, he cried, Lord, save me.

Q. What did Jesus do?

A. Caught him, saying, O thou of little faith, wherefore didst thou doubt?

Q. When they came into the boat, and the wind ceased, what did those in the ship say?

A. Of a truth thou art the Son of God.

Q. When they reached Genesaret, what happened?

A. All that were sick were brought to him to touch the

hem of his garment, and as many as touched were made perfectly whole.

LESSON XVIII.

Q. Of what did the scribes and Pharisees complain to Jesus?

A. That his disciples washed not their hands when they ate bread. Matt. xv.: Mark vii.

Q. Did the Jews wash every time they ate?

A. They did, according to the tradition of the elders.

Q. What did Jesus reply?

A. He asked them why they broke the law of God by their tradition.

Q. What command did they break?

A. The fifth.

Q. How did they break it?

A. By pretending to give their property to God, so as to be freed from giving any of it to their parents.

Q. What prophecy was fulfilled in them?

A. This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me; but in vain do they worship me, teaching for doctrines the commandments of men. Isa. xxix. 13.

Q. What things did he say defile a man?

A. Evil things from within.

Q. When Jesus went into the coasts of Tyre and Sidon, who came to him?

A. A woman of Canaan.

Q. What did she say?

A. Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil.

Q. What did he answer?

A. Not a word.

Q. What did the disciples say?

A. Send her away, for she crieth after us.

Q. What did he answer?

A. I am not sent but unto the lost sheep of the house of Israel.

Q. What then did she do?

A. Worshipped him, saying, Lord, help me.

Q. What did he answer?

A. It is not meet to take the children's bread, and to cast it to dogs.

Q. What did she reply to this?

A. Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table.

Q. What did Jesus then say?

A. O woman, great is thy faith: be it unto thee even as thou wilt.

Q. Was her daughter made whole?

A. Yes, instantly.

Q. Whither did Jesus then go?

A. To a mountain, near the sea of Galilee.

Q. Who came to him?

A. Multitudes, having with them lame, blind, dumb, maimed, and others, who needed healing.

Q. Did he heal them?

A. He did.

Q. How did he cure one who was deaf and had an impediment in his speech?

A. By touching his tongue and ears, and saying, Be opened.

Q. What did the multitude do?

A. They wondered, and glorified the God of Israel.

Q. When the multitude had nothing to eat, what did he do?

A. Fed four thousand men, besides women and children, with seven loaves and a few little fishes. Mark viii.

Q. Did they all get enough?

A. Yes, and took up seven baskets-full of fragments.

Q. Whither did he then go?

A. By ship into the coasts of Magdala.

Q. When the Pharisees and Sadducees, tempting Jesus, de-

sired of him a sign from heaven, what did he do?

A. Reproved them for their hypocrisy, and gave them the sign of the prophet Jonah. Matt. xvi.

Q. When his disciples had forgotten to take bread, what did he say to them?

A. Beware of the leaven of the Pharisees and of the Sadducees.

Q. What did he mean by this?

A. Their doctrine.

Q. When he came into the coasts of Cæsarea Philippi, what did he ask his disciples?

A. Who do men say that I am? Luke ix. 18.

Q. What did they answer?

A. Some say John the Baptist: some Elijah: some Jeremiah; or one of the prophets.

Q. When he asked them who they said he was, what did Peter say?

A. Thou art the Christ, the Son of the living God.

Q. What did Jesus say to him?

A. Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Q. What else did he say to him?

A. Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Q. What did he promise to give him?

A. The keys of the kingdom of heaven.

Q. What did he then begin to tell his disciples?

A. That he must suffer and die at Jerusalem, and be raised again the third day.

Q. What did Peter say?

A. Be it far from thee, Lord: this shall not be unto thee.

Q. Did Jesus rebuke him for this?

A. He did, severely.

Q. What did he say to his disciples?

A. If any man will come after me, let him deny himself, and take up his cross, and follow me.

Q. What important question did he ask?

A. What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Q. What did he say he would do?

A. Come in the glory of his Father, with his angels, and reward every man according to his works.

LESSON XIX.

Q. Whom did Jesus take into a high mountain with him?

A. Peter, James, and John. Matt. xvii.: Mark ix.: Luke ix. 28.

Q. What then took place?

A. He was transfigured.

Q. How did he appear?

A. His face did shine as the sun, and his raiment was white as the light.

Q. Who appeared and talked with him?

A. Moses and Elijah.

Q. What did they speak about?

A. His decease, which he should accomplish at Jerusalem.

Q. What did Peter say to Jesus?

A. Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

Q. While he spoke, what took place?

A. A bright cloud overshadowed them.

Q. What did they hear?

A. A voice out of the cloud which said, This is my beloved Son, in whom I am well pleased: hear ye him.

Q. How did this affect the disciples?

A. They fell on their faces, and were sore afraid.

Q. When Jesus touched them, and said, Arise, and be not afraid, whom did they see?

A. No man, save Jesus only.

Q. When they came down from the mountain, what did Jesus charge them?

A. Tell the vision to no man, until the Son of man be risen again from the dead.

Q. What did they ask him?

A. Why then say the scribes that Elias must first come?

Q. What did he answer?

A. Elias truly shall first come, and restore all things.

Q. When he told them that Elijah had come, and had been treated ill, as he himself was about to be, what did they understand?

A. That he spoke unto them of John the Baptist.

Q. Who came and knelt down before Jesus?

A. A man praying him to have mercy on his son, who was sore vexed with a dumb spirit.

Q. When he said that he had brought him to the disciples and they could not cure him, what did Jesus say?

A. He reproved them for their unbelief.

Q. What did he say to the father?

A. If thou canst believe,

all things are possible to him that believeth.

Q. What did the father say?

A. Lord, I believe: help thou mine unbelief.

Q. What did he say to the spirit?

A. Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

Q. What did the spirit do?

A. Cried, and rent him sore, and came out of him.

Q. When the youth seemed dead, what did Jesus do?

A. Lifted him up, and he arose.

Q. What did the disciples ask Jesus?

A. Why could not we cast him out?

Q. What did Jesus say?

A. Because of your unbelief.

Q. Did he say prayer and fasting were necessary to do this?

A. He did.

Q. While they abode in Galilee, what did he tell them?

A. The Son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again.

Q. When they were at Capernaum, and the receivers of tribute asked Peter, Doth not your master pay tribute? what did Peter say?

A. Yes.

Q. When they were in the house, what did Jesus ask Peter?

A. Whether kings took custom or tribute of their own children or of strangers.

Q. What did he answer?

A. Of strangers.

Q. What did Jesus reply?

A. Then are the children free.

Q. Was Jesus the Son of God, and therefore free from paying tribute to the temple?

A. He was.

Q. What did he do?

A. He told Peter to catch a fish and open his mouth, and he should find in it money enough to pay for both of them.

LESSON XX.

Q. What did the disciples ask Jesus?

A. Who is the greatest in the kingdom of heaven? Matt. xviii.: Mark ix. 33: Luke ix. 46.

Q. How did he answer them?

A. He showed them a little child, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Q. What did he say about the little ones who believed in him?

A. That they were very dear to him and his Father.

Q. Why were they not to be despised?

A. Because in heaven their angels always behold the face of God, who does not wish one of them to perish.

Q. When John said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us, what did Jesus say?

A. Forbid him not; for he that is not against us is for us.

Q. If thy brother trespass against thee, what does Christ say must be done?

A. Tell him his fault between thee and him alone.

Q. If he will not hear thee, what then?

A. Take with thee one or two more.

Q. If he neglect to hear them, what then?

A. Tell it unto the church.

Q. If he neglect to hear the church, what then?

A. Let him be unto thee as a heathen man and a publican.

Q. Did he say that God would sanction their official acts, and hear their united prayers?

A. He did.

Q. What promise did he give them?

A. Where two or three are gathered together in my

name, there am I in the midst of them.

Q. When Peter asked him if he should forgive an offending brother seven times, what did he say?

A. Seventy times seven.

Q. What parable did he relate to illustrate this?

A. That of a king who forgave one of his servants a debt of a thousand talents,

but afterward told him he should pay it, because he would not forgive his fellow-servant a debt of one hundred pence.

Q. How did he apply the parable?

A. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

LESSON XXI.

Q. Why did Jesus leave Judea and go to Galilee?

A. Because the Jews sought to kill him. John vii.

Q. When the feast of tabernacles was at hand, what did his brethren tell him to do?

A. Go and show himself in Judea.

Q. Did they believe on him?

A. They did not.

Q. What did Jesus tell them?

A. That he was not yet ready to go.

Q. Did he go after they went?

A. He did, but privately.

Q. Why would not certain Samaritans receive him?

A. Because he was going to Jerusalem. Luke ix. 51.

Q. What did James and John want to do?

A. Command fire to come down from heaven and consume them, even as Elias did.

Q. What did he say?

A. Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them.

Q. Who met him on his journey?

A. Ten lepers. Luke xvii. 11.

Q. What did they do?

A. Stood afar off and said, Jesus, Master, have mercy on us.

Q. What did he say?

A. Go show yourselves unto the priests.

Q. As they went, what happened?

A. They were cleansed.

Q. When one of them saw that he was healed, what did he do?

A. Returned and thanked Jesus, glorifying God.

Q. What was he?

A. A Samaritan.

Q. What did Jesus say?

A. Were there not ten cleansed? but where are the nine? there are not found that returned to give glory to God, save this stranger.

Q. What did he say to the man?

A. Arise, go thy way: thy faith hath made thee whole.

Q. Did the Jews seek Jesus at the feast?

A. They did.

Q. What did some say of him?

A. He is a good man.

Q. What did others say?

A. Nay; but he deceiveth the people.

Q. About the midst of the feast, what did Jesus do?

A. Went into the temple and taught.

Q. What did the Jews say, marvelling?

A. How knoweth this man letters, having never learned?

Q. What did Jesus reply?

A. My doctrine is not mine, but his that sent me.

Q. How may it be proved?

A. If any man will do his will, he shall know of the doctrine, whether it be of God.

Q. Did he charge them with breaking the law of Moses by trying to kill him?

A. He did.

Q. Did he justify his healing a man on the Sabbath by their circumcising on it?

A. He did.

Q. Who gave them circumcision?

A. Moses, who received it from the patriarchs.

Q. When he spoke boldly, what did the people ask?

A. If the rulers thought he was the Christ.

Q. Did they doubt because they knew his origin?

A. They did, thinking no man knew the Messiah's.

Q. When he said that he came from God, what did they do?

A. Sought to take him.

Q. Why did they not take him?

A. His hour was not yet come.

Q. Did his miracles induce many to believe?

A. They did.

Q. What did the Pharisees and chief-priests then do?

A. Sent officers to take him.

Q. When he said he would go whither they could not find him, what did they ask?

A. If he was going to the Gentiles.

Q. What did he say on the last day of the feast?

A. If any man thirst, let him come unto me and drink.

Q. What did the water signify?

A. The Spirit, which believers receive.

Q. What did many then say?

A. Of a truth this is the Prophet.

Q. What did others say?

A. This is the Christ.

Q. What did others say?

A. Shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

Q. When the officers returned, and the chief-priests and Pharisees said, Why have ye not brought him, what did they say?

A. Never man spake like this man.

Q. What did the Pharisees say?

A. Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? but this people who knoweth not the law are cursed.

Q. What did Nicodemus say?

A. Doth our law judge any man before it hear him, and know what he doeth?

Q. What did they reply?

A. Art thou also of Galilee? Search and look, for out of Galilee ariseth no prophet.

LESSON XXII.

Q. When Jesus was teaching in the temple, whom did the scribes and Pharisees bring to him?

A. An adulteress. John viii.

Q. When they said Moses ordered such to be stoned, and asked, What sayest thou? what did he reply?

A. Nothing, but wrote on the ground.

Q. When they continued asking, what did he say?

A. He that is without sin among you, let him cast the first stone.

Q. While he was again writing on the ground, what did they do?

A. Went out, being convicted by their conscience.

Q. When he asked the woman, Hath no man condemned thee? what did she say?

A. No man, Lord.

Q. What did he then say?

A. Neither do I condemn thee: go, and sin no more.

Q. When Jesus was teaching in the treasury, what did he say?

A. I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Q. When the Pharisees charged him with falsely bearing witness of himself, what did he reply?

A. That the Father bore witness of him too.

Q. When he said, Ye shall die in your sins, and where I am ye cannot come, what did they say?

A. Will he kill himself?

Q. What did he say to those who believed on him?

A. If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free.

Q. When they said, We be Abraham's seed, and were never in bondage, what did he say?

A. Whosoever committeth sin is the servant of sin: if the Son shall make you free, ye shall be free indeed.

Q. When they said, Abraham is our father, what did he say?

A. If ye were Abraham's seed, ye would do the works of Abraham.

Q. When they said God was their Father, what did he say?

A. If God were your Father, ye would love me.

Q. Who was their father?

A. The devil.

Q. What did Jesus say of him?

A. He was a murderer from the beginning—a liar, and the father of lies.

Q. What did he ask them?

A. Which of you convinceth me of sin?

Q. When they said he was a Samaritan and had a devil, what did he reply?

A. I have not a devil. If a man keep my saying, he shall never see death.

Q. When they asked if he was greater than Abraham and the prophets who were dead, what did he say?

A. Your father Abraham rejoiced to see my day, and he saw it, and was glad.

Q. When they said, Thou art not yet fifty years old, and hast thou seen Abraham? what did he say?

A. Before Abraham was, I am.

Q. When they took up stones to cast at him, what did he do?

A. Went out of the temple.

LESSON XXIII.

Q. When they saw a blind man, what did the disciples ask?

A. Who did sin, this man or his parents, that he was born blind? John ix.

Q. What did Jesus tell them?

A. That his blindness was not for his own sin or his

parents', but that the works of God should be made manifest in him.

Q. What did Jesus add?

A. I must work the works of him that sent me, while it is day; the night cometh, when no man can work.

Q. What did he do?

A. Anointed the eyes of the blind man with clay made of spittle.

Q. What did he say to him?

A. Go, wash in the pool of Siloam.

Q. Did he do so?

A. Yes, and came seeing.

Q. As this was the Sabbath, what said some of the Pharisees?

A. This man is not of God.

Q. What did others say?

A. How can a man that is a sinner do such miracles?

Q. What did the man say?

A. He is a prophet.

Q. When the Jews asked his parents about him, what did they say?

A. We know that this is our son, and that he was born blind; but by what means he now seeth, we know not: he is of age, ask him.

Q. Why did they say this?

A. Because they feared the Jews.

Q. When they said to the man, Give God the praise: we know that this man is a sinner, what did he reply?

A. Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.

Q. When they cast him out, what did Jesus ask him?

A. Dost thou believe on the Son of God?

Q. When he said, Who is he,

Lord, that I might believe on him? what did Jesus answer?

A. It is he that talketh with thee.

Q. What did the man say?

A. Lord, I believe; and he worshipped him.

Q. When Jesus said that he was come that they which see not might see, and they which see might be made blind, what did the Pharisees say?

A. Are we blind also?

Q. What did he answer?

A. If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.

Q. What did Jesus call himself?

A. The door into the sheep-fold. John x.

Q. What are those who climb up some other way?

A. Thieves and robbers.

Q. Who is he that entereth in by the door?

A. The shepherd.

Q. Why did he call himself the good shepherd?

A. Because he gave his life for the sheep.

Q. What does he say there shall be?

A. One fold and one shepherd.

Q. What does he say of his life?

A. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again.

Q. What did some say?

A. He hath a devil, and is mad.

Q. What did others say?

A. These are not the words of him that hath a devil: can a devil open the eyes of the blind?

Q. When did this take place?

A. At the Feast of Dedication, and it was winter.

Q. As Jesus walked in the temple, in Solomon's porch, what did the Jews say?

A. If thou be the Christ, tell us plainly.

Q. What did he say?

A. I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

Q. What did he say of his sheep?

A. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

Q. When he said, I and my Father are one, what did the Jews do?

A. Took up stones again to stone him.

Q. When he asked them for which of his many good works they would stone him, what did they say?

A. For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God.

Q. How did he reply to this?

A. Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?

Q. When they sought again to take him, what did he do?

A. Escaped out of their hand.

Q. Where did he then abide?

A. Beyond Jordan, where John first baptized.

Q. Why did many resort to him and believe on him?

A. They said, John did no miracle; but all things that John spake of this man were true.

LESSON XXIV.

Q. When a lawyer tempted Jesus, saying, Master, what shall I do to inherit eternal life, what did he say?

A. What is written in the law? Luke x. 25.

Q. When the lawyer repeated

the commandments requiring love to God and our neighbor, what did Jesus say?

A. This do, and thou shalt live.

Q. When he asked, Who is my neighbor? how did Jesus answer him?

A. By a story of a man who was robbed and wounded on the road from Jerusalem to Jericho.

Q. Who did he say relieved him?

A. A Samaritan, though a priest and scribe had refused to help him.

Q. When Jesus asked the lawyer which of the three was neighbor to him who fell among thieves, what did he say?

A. He that showed mercy on him.

Q. What then did Jesus say?

A. Go, and do thou likewise.

Q. When he was in a certain village, who received him into her house?

A. Martha.

Q. Had she a sister?

A. Yes, Mary.

Q. What did Mary do?

A. She sat at Jesus's feet, and heard his word.

Q. What is said of Martha?

A. She was cumbered about much serving.

Q. When she wanted Jesus to bid Mary help her, what did he say?

A. Martha, Martha, thou

art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

Q. When Jesus had been praying in a certain place, what did his disciples say?

A. Lord, teach us to pray, as John also taught his disciples. Luke xi.

Q. What form did he give them?

A. The Lord's Prayer.

Q. How did he recommend importunity?

A. By the case of a man who gets up at midnight to give his neighbor bread, not because he is his friend, but because of his importunity.

Q. When some told Jesus of the Galileans, whose blood Pilate had mingled with their sacrifices, what did he say?

A. That neither they, nor those eighteen on whom the tower in Siloam fell, were greater sinners than others; but except ye repent, ye shall all likewise perish. Luke xiii.

Q. What parable did he speak?

A. Of a man who had a fig-tree which had been barren three years.

Q. What did the man tell the vine-dresser to do with it?

A. Cut it down: why cumbereth it the ground?

Q. What did the vine-dresser request?

A. To be allowed to cultivate it another year, and then if it were fruitless, cut it down.

Q. When Jesus was teaching in the synagogue, whom did he see there?

A. A woman who had been bowed together eighteen years.

Q. What did Jesus do?

A. Healed her.

Q. When the ruler of the synagogue found fault because it was the Sabbath, how did Jesus reprove him?

A. By asking if they did not loose their cattle on the Sabbath, in order to water them; and ought not a daughter of Abraham to be loosed from this bond on the Sabbath-day?

Q. What effect did this produce?

A. His adversaries were ashamed, and all the people rejoiced.

Q. When one said, Lord, are there few that be saved? what did he answer?

A. Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able.

Q. When the master of the house is risen up and hath shut the door, will it be opened to those who knock?

A. No: he will say, I know you not whence ye are: depart from me, all ye workers of iniquity.

Q. When the Pharisees said, Depart hence, for Herod will kill thee, what did he bid them tell that fox, as he called Herod?

A. That he was going to work miracles a few days longer, and that a prophet cannot perish out of Jerusalem.

LESSON XXV.

Q. When Jesus was eating with one of the chief Pharisees on the Sabbath, who was present?

A. A certain man who had the dropsy. Luke xiv.

Q. When Jesus asked them, Is it lawful to heal on the Sabbath? what did they answer?

A. They held their peace.

Q. After healing the man, how did he justify the act?

A. By asking them if they would not pull an ass or an ox out of a pit on the Sabbath.

Q. When he saw them choosing the chief rooms, what did he advise them?

A. To take the lowest room at a feast, so that they might be invited higher, rather than put lower.

Q. What rule did he lay down?

A. Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.

Q. When he told him who invited him to let his guests be such as could not recompense him, rather than those who could, what did he assure him?

A. Thou shalt be recompensed at the resurrection of the just.

Q. How did he show the necessity of self-denial to become his disciple?

A. By the case of a man who began to build without counting the cost.

Q. By what other case?

A. That of a king who looks at the probable issue of a war before he enters into it.

Q. When publicans and sinners came to hear him, what did the Pharisees and scribes say?

A. This man receiveth sinners, and eateth with them. Luke xv.

Q. What parable did he speak?

A. That of a man who had a hundred sheep, and lost one of them.

Q. What did he do?

A. Left the ninety and nine and went after the lost sheep.

Q. When he found it, what did he do?

A. Brought him home, and said to his friends, Rejoice with me, for I have found the sheep which was lost.

Q. How did he apply this?

A. Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Q. What other parable did he speak?

A. That of a woman who had ten pieces of silver, and lost one of them.

Q. What did she do?

A. Lighted a candle, and swept the house, and sought diligently till she found it.

Q. When she found it, what did she say to her friends?

A. Rejoice with me, for I have found the piece which I had lost.

Q. How did he apply this?

A. There is joy in the presence of the angels of God over one sinner that repenteth.

Q. What other parable did he speak?

A. That of a man who had two sons.

Q. What did the younger son do?

A. Asked his father for the property falling to him, and when he got it, went and wasted it with riotous living.

Q. What did he then do?

A. Hired himself as a feeder of swine, and desired some of their husks to eat.

Q. When he came to himself, what did he say?

A. How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

Q. What did he resolve to do?

A. I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

Q. When he was returning, what did his father do?

A. Saw him when he was a great way off, and had compassion, and ran and fell on his neck and kissed him.

Q. When the son was making

his confession, what did the father say to his servants?

A. Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf and kill it, and let us eat and be merry; for this my son was dead, and is alive again: he was lost, and is found.

Q. When his elder brother was displeased at the prodigal's reception, what did his father say?

A. Son, thou art ever with me, and all that I have is thine: it was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.

LESSON XXVI.

Q. What parable did Jesus speak to his disciples?

A. One of a rich man, who had a wasteful steward. Luke xvi.

Q. What did he say to him?

A. Give an account of thy stewardship; for thou mayest be no longer steward.

Q. When the steward found he was going out of office, that he could not dig, and was ashamed to beg, what did he do?

A. Made friends of his master's debtors, by reducing their debts.

Q. Did his master commend his shrewdness?

A. Yes; but not his dishonesty.

Q. Ought the children of light to be as shrewd in spiritual matters as others are in worldly?

A. Yes; but Christ says they are not.

Q. What advice does he give?

A. Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.

Q. When the covetous Phari-

sees derided him, what did he say?

A. Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

Q. Of whom did he then tell them?

A. Of a rich man, who was clothed in purple and fine linen, and fared sumptuously every day; and of a beggar named Lazarus, who lay at his gate full of sores.

Q. What did he say of Lazarus?

A. He desired to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

Q. What became of him?

A. He died, and was carried by the angels into Abraham's bosom.

Q. What became of the rich man?

A. He also died, and was buried, and in hell he lifted up his eyes, being in torments.

Q. When he saw Abraham

afar off, and Lazarus in his bosom, what did he say?

A. Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.

Q. What did Abraham say?

A. Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

Q. When he told them that the gulf between heaven and hell could not be passed, what did the rich man ask?

A. That Lazarus might be sent to his father's house to warn his five brethren, lest they should also be lost.

Q. When Abraham told him they might hear Moses and the prophets, what did he say?

A. Nay, father Abraham; but if one went unto them from the dead, they would repent.

Q. What did Abraham say?

A. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

LESSON XXVII.

Q. How does Jesus set forth our duty to God?

A. By that of a servant who does not expect his master to thank him for serving him before he eats himself. Luke xvii.

Q. What are we to say when we have done all that is commanded us?

A. We are unprofitable servants: we have done that which was our duty to do.

Q. When the Pharisees asked him when the kingdom of God should come, what did he say?

A. The kingdom of God cometh not with observation.

Q. Did he tell them it had already begun?

A. He did.

Q. What parable did he speak to show that men ought always to pray and not to faint?

A. That of a judge who feared not God, neither regarded man, and of a widow who came to him saying, Avenge me of mine adversary. Luke xviii.

Q. After disregarding her for a while, what did he say to himself?

A. Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continued coming she weary me.

Q. How did the Lord apply it?

A. Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

Q. Did he say he would?

A. Yes, speedily.

Q. What parable did he speak to certain who trusted in themselves that they were righteous, and despised others?

A. That of two men who went up to the temple to pray: a Pharisee and a publican. Luke xviii.

Q. What did the Pharisee do?

A. Stood and prayed thus with himself: God, I thank thee that I am not as other men are, or even as this publican: I fast twice in the week, I give tithes of all that I possess.

Q. What did the publican do?

A. Standing afar off, he would not lift up his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Q. What did Jesus say about him?

A. He went down to his house justified rather than the other.

Q. How did he apply it?

A. For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

LESSON XXVIII.

Q. When Jesus went beyond Jordan, what took place?

A. Multitudes followed him, and he healed them there. Matt. xix.: Mark x.

Q. When the Pharisees asked him if a man might put away his wife for any cause, what did he say?

A. That God had made the man and his wife one: what therefore God hath joined together, let not man put asunder.

Q. When they brought infants to him, what did the disciples do?

A. Rebuked those that brought them. Luke xviii. 15.

Q. What did Jesus say?

A. He was much displeased, and said, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

Q. How did he show his regard for them?

A. He took them up in his arms, put his hands upon them, and blessed them.

Q. When a young ruler asked him, What good thing shall I do that I may have eternal life? what did he answer?

A. If thou wilt enter into life, keep the commandments.

Q. When the ruler said he had kept them from his youth up,

and asked what he lacked yet, what did Jesus say?

A. If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.

Q. When the young man heard that, what did he do?

A. Went away sorrowful, for he had great possessions.

Q. What did Jesus say?

A. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

Q. When the disciples were amazed, and asked, Who then can be saved? what did he say?

A. With men this is impossible, but with God all things are possible.

Q. When Peter asked what should be given those who had left all and followed him, what did Jesus say?

A. Ye shall sit upon twelve thrones, judging the twelve tribes of Israel.

Q. What did he say every one should receive who left all for his sake?

A. A hundred-fold in this time, and in the world to come eternal life.

Q. To what does Jesus liken the kingdom of heaven?

A. To a householder who employed laborers in his vineyard. Matt. xx.

Q. Where did he find the laborers?

A. In the market-place.

Q. At what hours did he hire them?

A. Some of them early in the morning.

Q. At what other hours?

A. The third, sixth, and ninth.

Q. What did he say to those whom he found at the eleventh hour?

A. Why stand ye here all the day idle?

Q. What did they say?

A. Because no man hath hired us.

Q. Did he hire them?

A. He did.

Q. What did he say when even was come?

A. Call the laborers, and give them their hire.

Q. Who were paid first?

A. Those who were hired last.

Q. What did they get?

A. Every man a penny, about fifteen cents.

Q. What did the others get?

A. The same.

Q. When the first complained, what did he say?

A. Friend, I do thee no wrong: didst thou not agree with me for a penny?

Q. Had he the right to give to the last that were hired as much as to the first?

A. He had.

LESSON XXIX.

Q. When Jesus was going up to Jerusalem, what did he tell the disciples?

A. That he was going there to be crucified, and to rise again. Matt. xx. 17: Mark x. 32: Luke xviii. 31.

Q. Did they understand him?

A. No.

Q. What did the mother of Zebedee's children desire of him?

A. That her sons might

sit on his right hand and on his left in his kingdom.

Q. What did he say?

A. That he could give this honor to those only for whom his Father had prepared it.

Q. When the other disciples were angry with the two brethren, what did he tell them?

A. That the greatest of them should be their servant.

Q. What example did he give them?

A. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Q. When they departed from Jericho, who cried out to him?

A. Two blind men.

Q. What did they say?

A. Have mercy on us, O Lord, thou Son of David.

Q. What did he say to them?

A. What will ye that I shall do unto you?

Q. What did they say?

A. Lord, that our eyes may be opened.

Q. What did Jesus do?

A. Touched their eyes, and they received sight.

Q. What was the name of one of them?

A. Bartimeus, a beggar.

Q. What did he do when he was going to Jesus?

A. Cast away his garment.

Q. What did Jesus say to him?

A. Go thy way: thy faith hath made thee whole.

Q. When he received his sight, what did he do?

A. Followed Jesus.

Q. As Jesus was passing through Jericho, who sought to see him?

A. Zaccheus, a chief publican, and rich man, though small of stature. Luke xix.

Q. What did he do to see him?

A. Climbed up into a sycamore tree.

Q. When Jesus saw him, what did he say?

A. Zaccheus, make haste and come down, for to-day I must abide at thy house.

Q. What did Zaccheus do?

A. Made haste and came down, and received him joyfully.

Q. Did the people murmur?

A. Yes, because Jesus was gone to be the guest of a sinner.

Q. What did Zaccheus say?

A. Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

Q. What did Jesus reply?

A. This day is salvation come to this house, forasmuch as he also is the son of Abraham. For the Son of man is come to seek and to save that which was lost.

Q. When they came to the Mount of Olives, what did Jesus do?

A. Sent two disciples to borrow an ass with a colt for him to ride. Matt. xxi.: Mark xi.: John xii. 12.

Q. What prophecy was thus fulfilled?

A. Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sit-

ting upon an ass, and a colt the foal of an ass. Zech ix. 9.

Q. When he was riding toward Jerusalem, what did the multitude do?

A. Spread their garments, and branches of trees in his way.

Q. What did they say?

A. Hosanna to the Son of David: blessed is he that cometh in the name of the Lord: Hosanna in the highest.

Q. When the city was moved, saying, Who is this? what did the multitude answer?

A. This is Jesus, the prophet of Nazareth.

Q. When he cast out those who bought and sold in the temple, what did he say?

A. It is written, My house

shall be called the house of prayer; but ye have made it a den of thieves. Isa. lvi. 7: Jer. vii. 11.

Q. When the blind and lame came to him in the temple, what did he do?

A. Healed them.

Q. When the chief-priests and scribes saw what he did, and heard the children crying in the temple, Hosanna to the Son of David, how were they affected?

A. They were sore displeased.

Q. What did Jesus say?

A. Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? Ps. viii. 2.

Q. Where did he lodge at night?

A. In Bethany.

LESSON XXX.

Q. When Jesus was returning to the city in the morning, being hungry, what did he do?

A. Went to a fig-tree for figs. Matt. xxi. 18: Mark xi. 20.

Q. Were there any on it?

A. No, only leaves.

Q. What did he say to it?

A. Let no fruit grow on thee henceforward for ever.

Q. When the disciples saw the fig-tree dry up by the roots, what did they say?

A. How soon is the fig-tree withered away!

Q. What did Jesus say?

A. That if they had faith, they should not only do as he had done to the fig-tree, but also remove a mountain.

Q. What promise did he give them?

A. All things whatsoever ye shall ask in prayer, believing, ye shall receive.

Q. When the chief-priests and elders asked him, By what au-

thority doest thou these things? and who gave thee this authority? what did he ask them?

A. Whether the baptism of John was from heaven or of men. Luke xx.

Q. What did they say?

A. We cannot tell.

Q. Why did they refuse to answer?

A. Because if they said, From heaven, he would say, Why did ye not then believe him; and if they said, Of men, they feared the people, for all men considered John a prophet.

Q. What did Jesus reply?

A. Neither tell I you by what authority I do these things.

Q. What parable did he give them?

A. That of a man and his two sons.

Q. What did the man say to each of them?

A. Son, go work to-day in my vineyard.

Q. What did the first say?

A. I will not; but afterward he repented and went.

Q. What did the second say?

A. I go, sir; and went not.

Q. When he asked them which did the will of his father, what did they say?

A. The first.

Q. Did he apply this to the publicans and harlots who believed John, when they did not?

A. He did.

Q. What other parable did he speak?

A. That of a householder who let out his vineyard to husbandmen.

Q. When he sent his servants to receive the fruits, what did the husbandmen do?

A. Beat one, killed another, and stoned another.

Q. When he sent other servants, more than the first, how did they treat them?

A. In the same way.

Q. When he sent them his son, what did they say?

A. This is the heir: come, let us kill him, and let us seize on his inheritance.

Q. Did they do so?

A. They did.

Q. What did the chief-priests and elders say the lord would do to them?

A. Destroy them, and let out his vineyard to others.

Q. What did Jesus say to them?

A. Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Ps. cxviii. 22, 23.

Q. What did Jesus say should be done to them?

A. The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Q. What else did he say?

A. Whosoever shall fall

on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

Q. When they saw that he spake of them, what did they do?

A. Sought to lay hands on him.

Q. Did they do so?

A. No: they feared the people, who took him for a prophet.

LESSON XXXI.

Q. To what did Jesus liken the kingdom of heaven?

A. To a certain king, who made a marriage for his son. Matt. xxii.

Q. When he sent his servants to call them that were bidden to the wedding, would they come?

A. They would not.

Q. When he sent other servants, saying, All things are ready: come unto the marriage, what was the result?

A. They made light of it.

Q. What did they do?

A. One went to his farm, another to his merchandise, and the rest killed the servants of the king.

Q. What did he do when he heard thereof?

A. He destroyed those murderers.

Q. What did he tell his servants to do?

A. Go to the highways for guests.

Q. When he came in to see the guests, whom did he see?

A. A man who had not on a wedding garment.

Q. What did he say to him?

A. Friend, how camest thou in hither, not having a wedding garment?

Q. What did he reply?

A. He was speechless.

Q. What did the king tell his servants to do with him?

A. Bind him, and cast him into outer darkness.

Q. What then did Jesus say?

A. For many are called, but few are chosen.

Q. What question did the Pharisees and Herodians put to him to entangle him?

A. Is it lawful to give tribute to Cæsar, or not? Mark xii. 13: Luke xx. 20.

Q. What did he answer?

A. Why tempt ye me, ye hypocrites? Show me the tribute-money.

Q. What did they bring him?

A. A penny.

Q. What did he ask them?

A. Whose is this image and superscription?

Q. What did they say?

A. Cæsar's.

Q. What did he reply?

A. Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's.

Q. What did they then do?

A. marvelled, and left him.

Q. Who then came to Jesus?

A. The Sadducees, who say there is no resurrection.

Q. When they asked him which of seven husbands a woman had in this life she should have in the resurrection, what did he say?

A. Ye do err, not knowing the Scriptures, nor the power of God.

Q. Did he say that we shall not marry or die in the other world?

A. Yes: we shall be as the angels.

Q. What did he say touching the resurrection?

A. Have ye not read in the book of Moses, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living; for all live unto him. Ex. iii. 6.

Q. When the Pharisees heard that he had put them to silence, what did one of them, a lawyer, ask him?

A. Master, which is the great commandment in the law?

Q. What did Jesus say?

A. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Deut. vi. 5.

Q. What did he call this?

A. The first and great commandment.

Q. What did he say of the second?

A. The second is like unto it, Thou shalt love thy neighbor as thyself. Lev. xix. 18.

Q. What did he say of both?

A. On these two commandments hang all the law and the prophets.

Q. What did the scribe answer?

A. Well, Master, thou hast said the truth.

Q. What did Jesus say to him?

A. Thou art not far from the kingdom of God.

Q. When Jesus asked the Pharisees, What think ye of Christ? whose son is he? what did they say?

A. The son of David.

Q. When he quoted David's language, Ps. cx. 1, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, what did he ask them?

A. If David then called him Lord, how is he his son?

Q. What did they answer?

A. Not a word.

LESSON XXXII.

Q. What did Jesus command concerning the scribes and Pharisees who sat in Moses's seat?

A. To do as they said, not as they did. Matt. xxiii.

Q. Were they remarkable for hypocrisy, ambition, rapacity, and cruelty?

A. They were; and he pronounced woes on them accordingly.

Q. How did he express his sorrow for Jerusalem?

A. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

Q. What did he say about the temple?

A. Behold, your house is left unto you desolate.

Q. When he saw the rich casting large gifts into the treasury, and a poor widow casting in two mites, what did he say?

A. Of a truth I say unto you, that this poor widow hath cast more in than they all. Mark xii. 41: Luke xxi.

Q. How did he prove this?

A. They cast in of their abundance, but she of her want did cast in all that she had, even all her living.

Q. When the disciples showed him the buildings of the temple, what did he say?

A. There shall not be left here one stone upon another, that shall not be thrown down. Matt. xxiv.: Mark xiii.

Q. What did the disciples ask him?

A. When shall these things be? and what shall be the sign of thy coming, and of the end of the world?

Q. What did he say should take place before the destruction of the temple and city?

A. False Christs and false prophets should come, and there should be many great calamities.

Q. What else?

A. The gospel should be preached among all nations for a witness.

Q. What else?

A. The abomination of desolation, spoken of by Daniel, should stand in the holy place. Dan. ix. 27.

Q. What else?

A. Jerusalem should be compassed with armies.

Q. What warning did he give those who should then be in Judea?

A. To flee from it, if they left every thing.

Q. What memento did he give them?

A. Remember Lot's wife. Luke xvii. 32.

Q. What did he say of the Jews?

A. They shall fall by the edge of the sword, and shall be led away captive into all nations.

Q. How long did he say shall Jerusalem be trodden down of the Gentiles?

A. Until the times of the Gentiles be fulfilled.

Q. What did he say shall then take place?

A. The Son of man shall come in the clouds of heaven, with power and great glory.

Q. What will he do at his coming?

A. Send his angels to gather together his elect.

Q. When did he say the end should come?

A. Of that day and hour

knoweth no man, no, not the angels of heaven, but my Father only.

Q. Did he say that his coming will be sudden?

A. He did; like that of the flood in the days of Noah, and the destruction of Sodom in the days of Lot.

Q. What did he charge them?

A. Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh.

Q. What will be the case with those who are found watching for him?

A. They shall be rewarded.

Q. What of those who are not?

A. They shall have their portion with hypocrites: there shall be weeping and gnashing of teeth.

Q. What admonition does he give?

A. What I say unto you, I say unto all, Watch.

LESSON XXXIII.

Q. To whom does Jesus liken the kingdom of heaven?

A. To ten virgins, who took their lamps and went forth to meet the bridegroom. Matt. xxv.

Q. What were their characters?

A. Five of them were wise, and five were foolish.

Q. What did the foolish do?

A. Took their lamps, and took no oil with them.

Q. What did the wise do?

A. Took oil in their vessels with their lamps.

Q. While the bridegroom tarried, what did they do?

A. They all slumbered and slept.

Q. What cry was made at midnight?

A. Behold, the bridegroom cometh; go ye out to meet him.

Q. What then did the virgins do?

A. Arose, and trimmed their lamps.

Q. What did the foolish say to the wise?

A. Give us of your oil, for our lamps are gone out.

Q. What did the wise answer?

A. Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

Q. While they went to buy, what happened?

A. The bridegroom came, and they that were ready went in with him to the marriage, and the door was shut.

Q. When the foolish virgins came, saying, Lord, Lord, open to us, what did he answer?

A. Verily I say unto you, I know you not.

Q. What charge did Jesus then give?

A. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Q. To what does he then liken the kingdom of heaven?

A. To a man travelling into a far country, who called his own servants, and delivered unto them his goods.

Q. Did he give to each according to his ability?

A. Yes; to one, five talents; to another, two; to another, one.

Q. When the lord returned, what did he do?

A. Reckoned with his servants.

Q. What account did the first give?

A. Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

Q. What did his lord say?

A. Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Q. What had he gained who received two talents?

A. Two more.

Q. Was he approved like the first?

A. He was.

Q. What had the third servant done with his one talent?

A. Hid it in the earth.

Q. Why did he say he did this?

A. Because his lord was a hard man.

Q. What did the lord do to him?

A. Called him a wicked and slothful servant, took away his talent, and ordered him to be cast into outer darkness.

Q. When the Son of man shall come in his glory with his angels, who shall be gathered before him?

A. All nations.

Q. What will he do with them?

A. Separate them, as a shepherd divideth his sheep from the goats.

Q. Where will he set the sheep?

A. On his right hand.

Q. Where will he set the goats?

A. On the left.

Q. What will the King say to those on his right hand?

A. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Q. Why does he thus reward them?

A. For I was a-hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Q. What will the righteous say?

A. They will ask when they did these things.

Q. What will the King answer?

A. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Q. What will he say to those on the left hand?

A. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Q. What reason does he give for this?

A. For I was a-hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

Q. What will they say?

A. Lord, when saw we thee a-hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Q. What will he answer them?

A. Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

Q. What will be their fate?

A. These shall go away into everlasting punishment; but the righteous into life eternal.

LESSON XXXIV.

Q. Who was sick at Bethany?

A. Lazarus, brother of Martha and Mary. John xi.

Q. What message did they send to Jesus?

A. Lord, behold, he whom thou lovest is sick.

Q. What did Jesus do?

A. Abode two days still in the place where he was.

Q. When he said to his disciples, Let us go into Judea again, what did they say?

A. Master, the Jews of late sought to stone thee, and goest thou thither again?

Q. When he said, Our friend Lazarus sleepeth; I go that I may awake him out of sleep, what did they think?

A. That he spoke of taking rest in sleep.

Q. Did he then tell them that Lazarus was dead?

A. He did.

Q. When he determined to go, what did Thomas say?

A. Let us also go, that we may die with him.

Q. When Jesus came, what did he find?

A. That Lazarus had lain in the grave four days.

Q. How far was Bethany from Jerusalem?

A. About fifteen furlongs.

Q. Who came to comfort Martha and Mary?

A. Many of the Jews.

Q. What did Martha say?

A. Lord, if thou hadst been here, my brother had not died.

Q. What did Jesus say?

A. Thy brother shall rise again.

Q. When Martha said she knew he would rise in the last day, what did he say?

A. I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?

Q. What did she say?

A. Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world.

Q. When Martha told Mary that Jesus called for her, what did Mary do?

A. Went out to meet him.

Q. What did the Jews say?

A. She goeth unto the grave to weep there.

Q. What did Mary do?

A. Fell at Christ's feet, saying, Lord, if thou hadst been here, my brother had not died.

Q. When Jesus saw them weeping, what did he do?

A. Groaned in the spirit, and was troubled.

Q. When he asked, Where have ye laid him, and they said, Come and see, what did he do?

A. Jesus wept.

Q. What then said the Jews?

A. Behold how he loved him!

Q. What did some say?

A. Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Q. What was the grave?

A. A cave, and a stone lay upon it.

Q. When at his word they took away the stone, and he had addressed his Father, what did he do?

A. Cried with a loud voice, Lazarus, Come forth.

Q. Did he come forth?

A. Yes, bound with grave-clothes.

Q. What did Jesus say?

A. Loose him, and let him go.

Q. What did the Jews do?

A. Many believed on him;

but some told the Pharisees what Jesus had done.

Q. What did they do?

A. Gathered a council, and said, This man doeth many miracles: if we let him alone, all men will believe on him.

Q. What did they say would be the result?

A. The Romans will come, and take away our place and nation.

Q. What did Caiaphas the high-priest say?

A. It is expedient for us that one man should die for the people, and that the whole nation perish not.

Q. Did he intend this to be a prophecy of the atoning death of Jesus?

A. No; but it proved so.

Q. When Jesus found that they took counsel to kill him, what did he do?

A. Went to a city called Ephraim.

Q. Did the Jews seek for him at Jerusalem before the pass-over?

A. They did.

LESSON XXXV.

Q. Did the Jews consult to kill Lazarus as well as Jesus?

A. Yes; because by reason of him many believed on Jesus. John xii. 10.

Q. What did certain Greeks

who came to worship at the feast say to Philip?

A. Sir, we would see Jesus.

Q. When Andrew and Philip told Jesus, what did Jesus say?

A. The hour is come, that

the Son of man should be glorified.

Q. What did he say about his death?

A. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

Q. What did he say about him who serves him?

A. Where I am, there shall also my servant be: if any man serve me, him will my Father honor.

Q. When he prayed, Father, glorify thy name, what happened?

A. A voice from heaven said, I have both glorified it, and will glorify it again.

Q. What did the people say?

A. That it thundered: others said, An angel spake to him.

Q. What did he say?

A. This voice came not because of me, but for your sakes.

Q. What did he say of the prince of this world?

A. He shall now be cast out.

Q. What about his own death?

A. And I, if I be lifted up from the earth, will draw all men unto me.

Q. When they said, We have

heard out of the law that Christ abideth for ever, and wondered who he meant by the Son of man that was to be lifted up, what did he tell them?

A. To walk in the light while they had it.

Q. What prophecy was fulfilled by their unbelief?

A. Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Isa. liii. 1.

Q. Did Isaiah speak of their blindness?

A. Yes, when he saw the glory of Christ. Isa. vi.

Q. Did any of the chief rulers believe on him?

A. Many; but they did not confess him.

Q. Why was that?

A. Lest the Pharisees should put them out of the synagogue.

Q. What is said of them?

A. They loved the praise of men more than the praise of God.

Q. What did Jesus say of him who rejected him?

A. The word that I have spoken shall judge him in the last day.

Q. How did he say that he spoke?

A. As the Father commanded him.

LESSON XXXVI.

Q. Who consulted together to take Jesus by subtlety and kill him?

A. The chief-priests, scribes, and elders. Matt. xxvi.: Mark xiv.: Luke xxii.

Q. Why did they not want to do it on the feast-day?

A. Because they feared the people.

Q. When Jesus was at Bethany, what took place?

A. They made him a supper. John xii.

Q. In whose house?

A. That of Simon the leper.

Q. Who served?

A. Martha.

Q. Who sat at the table?

A. Lazarus, her brother.

Q. What did his sister Mary do?

A. Poured a pound of very precious ointment on the feet of Jesus, and wiped them with her hair.

Q. What did Judas Iscariot say?

A. Why was not this ointment sold for three hundred pence, and given to the poor?

Q. Did Judas care for the poor?

A. No.

Q. Why then did he say this?

A. Because he was a thief, and had the bag and bare what was put therein.

Q. What did Jesus say?

A. Let her alone: she hath done what she could—she is come aforehand to anoint my body to the burying.

Q. What did he say about the poor?

A. Ye have the poor with you always, and whensoever ye will, ye may do them good; but me ye have not always.

Q. Did Jesus say that Mary's act should be spoken of?

A. Yes, for a memorial, wherever the gospel is preached.

Q. What did Satan then tempt Judas to do?

A. To betray Jesus.

Q. What did Judas do?

A. Covenanted with the chief-priests and captains to deliver him to them for thirty pieces of silver.

Q. When Jesus and his disciples were celebrating the pass-over, what took place?

A. There was a strife among them which should be the greatest.

Q. What did Jesus do?

A. Washed their feet. John xiii.

Q. What did Peter say?

A. Lord, dost thou wash my feet?

Q. What did Jesus answer?

A. What I do thou knowest not now; but thou shalt know hereafter.

Q. What did Peter then say?

A. Thou shalt never wash my feet.

Q. What did Jesus reply?

A. If I wash thee not, thou hast no part with me.

Q. What did Peter say to this?

A. Lord, not my feet only, but also my hands and my head.

Q. After Jesus had washed their feet, what did he say?

A. I have given you an example, that ye should do as I have done to you.

Q. What did he say about their ambitious strife?

A. He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

Q. What did he say he would appoint them?

A. A kingdom, so that they should sit on twelve thrones, judging the twelve tribes of Israel.

LESSON XXXVII.

Q. What did Jesus say to his disciples when eating with them?

A. One of you shall betray me. Matt. xxvi. 20: Mark xiv. 18: Luke xxii. 14: John xiii. 21.

Q. How did this affect them?

A. They were exceeding sorrowful, and said one by one, Is it I?

Q. Whom did he say it would be?

A. He that dippeth his hand with me in the dish.

Q. What scripture did he say would be thus fulfilled?

A. He that eateth bread with me hath lifted up his heel against me. Ps. xli. 9.

Q. What did he say about him?

A. It had been good for that man if he had not been born.

Q. When the disciple who leaned on Jesus's bosom asked him, Lord, who is it? what did Jesus say?

A. He it is to whom I shall give a sop.

Q. To whom did he give it?

A. To Judas Iscariot.

Q. When Judas said, Master, is it I? what did he say?

A. Thou hast said.

Q. What did Judas do?

A. Went immediately out.

Q. When Jesus told the disciples, Whither I go ye cannot come, what did Peter say?

A. Lord, whither goest thou?

Q. What did he answer?

A. Whither I go, thou canst not follow me now; but thou shalt follow me hereafter.

Q. When Peter said he would lay down his life for Jesus, what did he say?

A. The cock shall not crow twice before thou shalt deny me thrice.

Q. What did he say about all of them?

A. All ye shall be offended because of me this night.

Q. What scripture did he cite?

A. I will smite the shepherd, and the sheep shall be scattered. Zech. xiii. 7.

Q. What did he say he would do after he was risen?

A. I will go before you into Galilee.

Q. What did he say to Peter?

A. Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

Q. What scripture did he say was to be fulfilled?

A. And he was reckoned among the transgressors. Isa. liii. 12.

Q. What new commandment did Jesus give his disciples?

A. That ye love one another: as I have loved you, that ye also love one another.

Q. What did he say all men would know by this?

A. That ye are my disciples.

Q. As they were eating, what did Jesus do?

A. Took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Q. What else?

A. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Q. What did he further say?

A. That he would drink no more of the fruit of the vine till he drank it with them in his Father's kingdom.

LESSON XXXVIII.

Q. What did Jesus say to comfort his disciples?

A. Let not your heart be

troubled: ye believe in God, believe also in me. John xiv.

Q. What did he tell them?

A. In my Father's house are many mansions.

Q. Did he say he was going to prepare a place for them?

A. Yes, and would come and take them to it.

Q. When Thomas said they did not know the way, what did he say?

A. I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

Q. When Philip said, Lord, show us the Father, and it sufficeth us, what did he say?

A. Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father.

Q. Did he say that he who believed on him should do greater works than he had done?

A. He did.

Q. What else did he say?

A. Whatsoever ye shall ask in my name, that will I do.

Q. What charge did he give them?

A. If ye love me, keep my commandments.

Q. What did he promise?

A. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

Q. Who is he?

A. The Spirit of truth.

Q. What did Judas, not Iscariot, say?

A. Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Q. What did Jesus answer?

A. If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

Q. What did he say of the Comforter?

A. The Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Q. What did he leave with them?

A. His peace.

Q. What did Jesus call himself?

A. The true vine. John xv.

Q. Who is the husbandman?

A. His Father.

Q. What does he do with every fruitless branch?

A. Taketh it away.

Q. What with the fruitful one?

A. Purgeth it, that it may bring forth more fruit.

Q. What must the disciples do in order to be fruitful?

A. Abide in him, as the branches in the vine.

Q. Are they branches of Christ the vine?

A. They are.

Q. If a man abide not in him, what is the result?

A. He is burnt as a fruitless branch.

Q. How does he tell them his Father is glorified?

A. If ye bear much fruit; so shall ye be my disciples.

Q. What was his commandment?

A. That ye love one another, as I have loved you.

Q. What is the greatest proof of human love?

A. That a man lay down his life for his friends.

Q. What did he say the world would do to them?

A. Persecute them, as it had persecuted him.

Q. What word was thus fulfilled?

A. They hated me without a cause. Ps. lxi. 4.

LESSON XXXIX.

Q. What did he say the Comforter would do when he came?

A. Reprove the world of sin, and of righteousness, and of judgment. John xvi.

Q. When he told his disciples that he came from the Father into the world, and was going from the world to the Father, what did they say?

A. Lo, now speakest thou plainly—by this we believe that thou camest from God.

Q. Why did he say he spoke these things unto them?

A. That in me ye might have peace.

Q. What would they have in the world?

A. Tribulation.

Q. How did he comfort them?

A. Be of good cheer, I have overcome the world.

Q. What did Jesus then say?

A. Father, the hour is

come: glorify thy Son, that thy Son also may glorify thee. John xvii.

Q. What did he say is life eternal?

A. To know thee, the only true God, and Jesus Christ, whom thou hast sent.

Q. What did he say he had done?

A. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

Q. With what glory did he pray the Father to glorify him?

A. That which he had with the Father before the world was.

Q. What did he say he had given his disciples?

A. The words which the Father had given him.

Q. Did they receive these words?

A. They did, and believed on him.

Q. Did he pray for them?

A. He did.

Q. What did he say about them?

A. That he had kept them all, except one.

Q. Who was he?

A. The son of perdition—Judas Iscariot.

Q. Did he pray that they should be taken out of the world?

A. No; but kept from the evil that is in the world.

Q. Did he pray that they might be sanctified for their work as apostles?

A. He did.

Q. For whom else did he pray?

A. Those who should believe on him through their word.

Q. Did he pray for their unity?

A. He did.

Q. Why did he want them to be one?

A. That the world might believe that the Father had sent him.

Q. Did he pray that they might be with him to behold his glory?

A. He did.

Q. Did he say the world had not known the Father?

A. Yes, but that he knew him, and had made him known to his disciples.

LESSON XL.

Q. After his prayer, whither did Jesus go?

A. To the Mount of Olives. Matt. xxvi. 36: Mark xiv. 26: Luke xxii. 39: John xviii.

Q. When he came to Gethsemane, what did he say to his disciples?

A. Sit ye here, while I shall go and pray yonder.

Q. Whom did he take with him?

A. Peter, James, and John.

Q. How was he affected?

A. Sore amazed, and very heavy.

Q. What did he say?

A. My soul is exceeding sorrowful, even unto death.

Q. What did he then do?

A. Went a little farther, and fell on his face, and prayed.

Q. What did he say?

A. O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.

Q. When he came to the disciples, what were they doing?

A. Sleeping for sorrow.

Q. What did he say to them?

A. Why sleep ye? rise and pray, lest ye enter into temptation.

Q. What did he say to excuse them?

A. The spirit indeed is willing, but the flesh is weak.

Q. What did he then do?

A. Went away and offered the same prayer.

Q. When he came to them again, how did he find them?

A. Asleep again, for their eyes were heavy.

Q. What did he then do?

A. Went away again and prayed as before.

Q. How was he affected?

A. He was in an agony, and his sweat was as it were great drops of blood falling to the ground.

Q. Who appeared to him?

A. An angel from heaven strengthening him.

Q. When he came the third time to his disciples, what did he say?

A. Rise up, let us go: lo, he that betrayeth me is at hand.

Q. Who then came to him?

A. Judas, with a band of men from the chief-priests and elders.

Q. What had they?

A. Lanterns, and torches, and weapons.

Q. By what sign had Judas said he would betray Jesus?

A. By a kiss.

Q. What did he do when he came to him?

A. He said, Hail, Master, and kissed him.

Q. What did Jesus say?

A. Judas, betrayest thou the Son of man with a kiss?

Q. What did he say to the multitude?

A. Whom seek ye?

Q. What did they answer?

A. Jesus of Nazareth.

Q. What did Jesus say?

A. I am he.

Q. What did they then do?

A. Went backward, and fell to the ground.

Q. After repeating the question and receiving the same answer, what did he say?

A. Let these go their way.

Q. Why did he say this?

A. That the saying might be fulfilled, Of them which thou gavest me have I lost none.

Q. What did Peter then do?

A. Cut off the right ear of the high-priest's servant.

Q. What did Jesus do?

A. Touched the ear and healed it.

Q. What did he say to Peter?

A. Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Q. What did he say his Father would send him if he asked him to do so?

A. Twelve legions of angels.

Q. What did he say to the multitudes?

A. Are ye come out as against a thief, with swords and staves for to take me?

Q. What did he tell them?

A. I sat daily with you teaching in the temple, and ye laid no hold on me; but this is your hour, and the power of darkness.

Q. What did the disciples then do?

A. They all forsook him and fled.

LESSON XLI.

Q. What did the Jews then do?

A. Bound Jesus and led him to the high-priest's house. Matt. xxvi. 57: Mark xiv. 53: Luke xxii. 54: John xviii. 12.

Q. Who followed afar off?

A. Peter and another disciple.

Q. When they came to the high-priest's house, what did they do?

A. Peter stood without, but the other disciple, who was known to the high-priest, went in with Jesus.

Q. Did Peter afterward go into the court?

A. Yes, the other disciple took him in.

Q. While they were warming themselves, what happened?

A. The maid that kept the door said to Peter, Thou also wast with Jesus of Galilee.

Q. What did he say?

A. I know him not.

Q. What then took place?

A. He went out into the porch, and the cock crew.

Q. When another maid and a man said, This is one of them, what did he do?

A. Denied with an oath, I do not know the man.

Q. What did others say to him an hour after?

A. Surely thou art one of them; for thy speech bewrayeth thee.

Q. What said one of the servants of the high-priest, being his kinsman, whose ear Peter cut off?

A. Did not I see thee in the garden with him?

Q. What did Peter then say?

A. He began to curse and to swear, saying, I know not the man.

Q. What then happened?

A. The second time the cock crew.

Q. What did Jesus do?

A. The Lord turned and looked on Peter.

Q. What did Peter do?

A. Remembered the word of Jesus, Before the cock crow twice, thou shalt deny me thrice.

Q. How was he affected?

A. He went out and wept bitterly.

Q. When Jesus was brought before the council, what did they do?

A. Sought false witness against him to put him to death.

Q. Did the false witnesses agree?

A. They did not.

Q. When they asked him if he was the Christ, what did he say?

A. Hereafter shall ye see the Son of man sitting on the

right hand of power, and coming in the clouds of heaven.

Q. What did the high-priest then say?

A. I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

Q. Did Jesus then say that he was the Christ?

A. He did.

Q. What did the high-priest then do?

A. Rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses?

Q. What did they all say?

A. He is guilty of death.

Q. What did they then do?

A. Mocked him, spit in his face, and buffeted him.

LESSON XLII.

Q. What did the Jews next do to Jesus?

A. Delivered him to Pontius Pilate. Matt. xxvii.: Mark xv.: Luke xxiii.: John xviii. 28.

Q. What did Judas do when he found that Jesus was condemned?

A. Took the thirty pieces of silver to the chief-priests and elders, saying, I have sinned in that I have betrayed the innocent blood.

Q. What did they say?

A. What is that to us? see thou to that.

Q. What did he then do?

A. Cast down the money in the temple, and went and hanged himself.

Q. What use did the chief-priests make of the money?

A. Bought with it the potter's field to bury strangers in.

Q. What was that field called?

A. The field of blood.

Q. What did Pilate tell the Jews to do?

A. Judge Jesus according to their law.

Q. What did they say?

A. It is not lawful for us to put any man to death.

Q. When they accused him of treason, and Pilate asked him if he was a king, what did he say?

A. My kingdom is not of this world.

Q. When Pilate said, Art thou a king then? what did Jesus reply?

A. Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth heareth my voice.

Q. What did Pilate say to this?

A. What is truth?

Q. When he said this, what did he tell the Jews?

A. I find in him no fault at all.

Q. When Jesus refused to answer the charges of the chief-priests, how was Pilate affected?

A. He marvelled greatly.

Q. When he heard that Jesus was of Galilee, which was in Herod's jurisdiction, what did he do?

A. Sent him to Herod, who was then at Jerusalem.

Q. Was Herod glad to see him?

A. He was, because he wanted to see him work a miracle.

Q. When Jesus refused to gratify him, what did he and his men of war do to him?

A. Set him at naught, and mocked him, and then sent him back to Pilate.

Q. When then occurred?

A. Pilate and Herod, who had been enemies, became friends.

Q. What did Pilate then tell the Jews?

A. That neither he nor Herod found any fault in Jesus, and that he would chastise him and release him.

Q. Was it customary for the governor to release a prisoner at the feast of the passover?

A. It was.

Q. What did Pilate ask the multitude?

A. Will ye that I release unto you the king of the Jews?

Q. What did they say?

A. Not this man, but Barabbas.

Q. Who was Barabbas?

A. A robber.

Q. What message did Pilate's wife send him?

A. Have thou nothing to do with that just man; for I have suffered many things this day in a dream, because of him.

Q. When he wanted to release him, what did the Jews cry out?

A. Crucify him, crucify him.

Q. When he made a third effort

to release him, believing him innocent, what did they say?

A. They cried out the more exceedingly, Let him be crucified.

Q. When Pilate saw that he could prevail nothing, what did he do?

A. Washed his hands, saying, I am innocent of the blood of this just person: see ye to it.

Q. What did all the people answer?

A. His blood be on us and on our children.

LESSON XLIII.

Q. What did Pilate then do?

A. Released Barabbas, and delivered Jesus, when he had scourged him, to be crucified. Matt. xxvii. 26: Mark xv. 15: Luke xxiii. 24: John xix.

Q. What did the soldiers then do?

A. Clothed him with purple, and platted a crown of thorns and put it about his head, and put a reed in his right hand, and saluted him, Hail, King of the Jews!

Q. What then did they do to him?

A. Spit upon him, and smote him.

Q. When Pilate saw Jesus with the crown of thorns, what did he say?

A. Behold the man!

Q. When they cried out, Crucify him, crucify him, what did he reply?

A. Take ye him and crucify him, for I find no fault in him.

Q. What did they answer?

A. We have a law, and by our law he ought to die, because he made himself the Son of God.

Q. How did this affect Pilate?

A. He was the more afraid, and said to Jesus, Whence art thou?

Q. What did Jesus answer?

A. Nothing.

Q. What did Pilate say?

A. Speakest thou not unto me? knowest thou not that I have power to crucify thee, and power to release thee?

Q. What did Jesus reply?

A. Thou couldst have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Q. When Pilate again tried to release him, what did the Jews exclaim?

A. If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a

king speaketh against Cæsar.

Q. What did Pilate then do?

A. Brought forth Jesus, and said, Behold your King!

Q. What did they say?

A. Away with him, away with him, crucify him.

Q. What did Pilate reply?

A. Shall I crucify your King?

Q. What did they answer?

A. We have no king but Cæsar.

Q. What did Pilate then do?

A. Delivered him to be crucified.

Q. What did the Jews then do with Jesus?

A. Led him away to be crucified.

Q. Whom did they force to help him bear his cross?

A. Simon a Cyrenian, father of Alexander and Rufus.

Q. When a great company followed him, and the women lamented him, what did he say?

A. Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

Q. Why did he say this?

A. Because of the woes which were to come upon them.

Q. Where did they crucify him?

A. At Calvary or Golgo-

tha, which means, The place of a skull.

Q. When they offered him wine mingled with myrrh, would he drink it?

A. He would not.

Q. Who were crucified with him?

A. Two thieves.

Q. What prophecy was thus fulfilled?

A. And he was numbered with the transgressors. Isa. liii. 12.

Q. What did Jesus say?

A. Father, forgive them; for they know not what they do:

Q. What title did Pilate put over his head?

A. Jesus of Nazareth, the King of the Jews.

Q. In what languages did he write it?

A. Hebrew, Greek, and Latin.

Q. What did the chief-priests say?

A. Write not, The King of the Jews; but that he said, I am King of the Jews.

Q. What did Pilate answer?

A. What I have written, I have written.

Q. What did the soldiers do with his garments?

A. Parted all, except the coat, for which they cast lots.

Q. What scripture was thus fulfilled?

A. They parted my rai-

ment among them, and for my vesture they did cast lots. Ps. xxii. 18.

Q. What did the passers-by do?

A. Reviled him, wagging their heads, saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross.

Q. What did the rulers say?

A. He saved others; himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him.

Q. What did the soldiers do?

A. Mocked him, offering him vinegar, saying, If thou be the King of the Jews, save thyself.

Q. What did one of the thieves say?

A. If thou be Christ, save thyself and us.

Q. What did the other say?

A. Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly—but this man hath done nothing amiss.

Q. What did he say to Jesus?

A. Lord, remember me when thou comest into thy kingdom.

Q. What did Jesus reply?

A. Verily, I say unto thee, To-day shalt thou be with me in paradise.

LESSON XLIV.

Q. Who stood by the cross of Jesus?

A. His mother, and her sister Mary, wife of Cleophas, and Mary Magdalene. Matt. xxvii. 45: Mark xv. 33: Luke xxiii. 44: John xix. 25.

Q. When Jesus saw his mother and John standing by, what did he say to his mother?

A. Woman, behold thy son!

Q. What did he say to John?

A. Behold thy mother!

Q. What did John do?

A. Took her unto his own home.

Q. What other women stood afar off?

A. Those who ministered to him in Galilee.

Q. What was there from the sixth to the ninth hour?

A. Darkness over all the land.

Q. What happened at the ninth hour?

A. Jesus cried with a loud

voice, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Q. What did some say?

A. This man calleth for Elias.

Q. When Jesus said, I thirst, and one ran to bring him vinegar, what did the rest say?

A. Let be: let us see whether Elias will come to save him.

Q. When they filled a sponge with vinegar, and put it on a hyssop stalk, and held it to his mouth, did he receive it?

A. Yes, according to the Scripture. Ps. lxix. 21.

Q. What did he say?

A. It is finished.—Father, into thy hands I commend my spirit.

Q. What did he then do?

A. Bowed his head, and gave up the ghost.

Q. What then occurred?

A. The veil of the temple was rent in twain, the earth did quake, the rocks rent, and the graves were opened.

Q. What did the centurion say?

A. Certainly this was a righteous man.

Q. What did the people say?

A. Truly this was the Son of God.

Q. As it was the preparation for the passover Sabbath, what did the Jews do, that the bodies might not remain on the cross?

A. Asked Pilate to break their legs, to hasten their death and removal.

Q. After the soldiers had broken the legs of the thieves, what did they do?

A. Came to Jesus, and seeing he was dead, broke not his legs.

Q. What did one of them do?

A. Pierced his side with a spear.

Q. What came out of the wound?

A. Blood and water.

Q. Who saw this?

A. John, who bore witness of it.

Q. What scripture was thus fulfilled?

A. A bone of him shall not be broken. Ex. xii. 46.

Q. What other?

A. They shall look on him whom they pierced. Zech. xii. 10.

Q. Who went boldly to Pilate and begged the body of Jesus?

A. Joseph of Arimathea, a rich man, and a member of the Sanhedrim.

Q. Had he consented to the death of Christ?

A. No: he was his disciple, but secretly, for fear of the Jews.

Q. Did Pilate give him the body?

A. Yes, after he had learned from the centurion that Jesus was dead.

Q. Who came with Joseph?

A. Nicodemus, who at the first came to Jesus by night.

Q. What did they do with the body?

A. Wrapped it in fine linen, with a hundred pounds of myrrh and aloes.

Q. Did the Jews thus prepare bodies for burial?

A. They did.

Q. What was in the place of crucifixion?

A. A garden.

Q. What was in it?

A. A sepulchre, which Joseph had hewn out of the rock.

Q. Had any man lain in it?

A. No.

Q. Why did they put Jesus in it?

A. Because it was convenient, and the Sabbath was about to begin.

Q. Who saw his burial?

A. The women who saw him die.

Q. What did they then do?

A. Prepared spices and ointments, and rested the Sabbath-day.

Q. What did the chief-priest and Pharisees say to Pilate?

A. Sir, we remember that that deceiver said, After three days I will rise again.

Q. What did they ask him to do?

A. Make the sepulchre sure until the third day, lest his disciples steal him, and say, He is risen from the dead.

Q. What did Pilate say?

A. Ye have a watch: go your way, make it as sure as you can.

Q. What did they do?

A. Made it sure, sealing the stone, and setting a watch.

LESSON XLV.

Q. What happened early on the first day of the week?

A. There was a great earthquake. Matt. xxviii.: Mark xvi.: Luke xxiv.: John xx.

Q. What accompanied it?

A. An angel rolled back the stone from the sepulchre, and sat on it.

Q. How did he look?

A. His countenance was like lightning, and his raiment white as snow.

Q. How were the watch affected?

A. They shook with fear, and became as dead men.

Q. Who then came to the tomb?

A. Mary Magdalene, the

other Mary, and certain other women.

Q. What did they bring?

A. Spices for the body.

Q. What did they say?

A. Who shall roll away the stone? for it was very great.

Q. When they found that it was rolled away, what did Mary Magdalene do?

A. Ran and told Peter and John that the body was gone.

Q. What did the others do?

A. Entered the tomb, and found not the body.

Q. What did they see?

A. Two angels, looking like men, in long shining garments.

Q. What did the angels say?

A. Fear not: ye seek Jesus of Nazareth, which was crucified. He is not here, but is risen, as he said.

Q. Did they remember his words?

A. They did.

Q. What did the angels tell them to do?

A. Go quickly and tell his disciples, and Peter, that he is risen, and goeth before you into Galilee, as he said.

Q. How were the women affected?

A. They fled from the sepulchre, with fear and great joy.

Q. As they were going to tell the disciples, who met them?

A. Jesus, saying, All hail!

Q. As they held him by the feet and worshipped him, what did he say?

A. Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Q. When they told the eleven and the rest, did they believe them?

A. No: their words seemed as idle tales.

Q. What did the watch do?

A. Told the chief-priests what had happened.

Q. What did the priests and elders do?

A. Gave large money to the soldiers, saying, Say ye, His disciples came by night and stole him away while we slept.

Q. What did the soldiers do?

A. Took the money and did as they were taught.

Q. Did the Jews commonly repeat this saying?

A. They did.

Q. What did Peter and John do?

A. Ran to the tomb, John reaching it first.

Q. What did John do?

A. Looked in, and saw the linen clothes lying.

Q. What did Peter do?

A. Went in, and saw the linen clothes, and the napkin wrapped up by itself.

Q. What did John then do?

A. Went in, saw, and believed.

Q. Did they not yet know the Scripture, that he was to rise from the dead?

A. They did not.

Q. When they were gone, what did Mary do?

A. Stood without, weeping.

Q. What did she see when she looked in?

A. Two angels in white, sitting the one at the head, the other at the feet, where the body of Jesus had lain.

Q. What did they say to her?

A. Woman, why weepest thou?

Q. What did she say?

A. Because they have taken away my Lord, and I know not where they have lain him.

Q. When she turned back, whom did she see?

A. Jesus, standing.

Q. What did he say?

A. Woman, why weepest thou? whom seekest thou?

Q. Whom did she take him to be?

A. The gardener.

Q. What did she say?

A. Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Q. When he said to her, Mary, what did she do?

A. Turned and said, Rabboni, which is to say, Master.

Q. What did he say to her?

A. Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Q. When she went and told them, did they believe her?

A. They did not.

LESSON XLVI.

Q. When two of the disciples were going to Emmaus, sixty furlongs from Jerusalem, who drew near to them?

A. Jesus, but they did not know him. Mark xvi. 12: Luke xxiv. 13.

Q. What did he ask them?

A. What they were talking about, and why they were so sad.

Q. What did one of them, Cleopas, answer?

A. Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass in these days?

Q. When Jesus asked, What things? what did they say?

A. Concerning Jesus of Nazareth, which was a pro-

phet, mighty in deed and word before God and all the people.

Q. What else did they say?

A. That they trusted it had been he that should have redeemed Israel; and that they were astonished at the report of the women concerning his resurrection.

Q. What did he reply?

A. O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?

Q. What did he then do?

A. Expounded to them all the scriptures which refer to himself.

Q. When they drew nigh to the village, and they urged him to stay, as it was toward evening, what did he do?

A. Went in with them.

Q. When they went to supper, what did he do?

A. Took bread and blessed it, and brake, and gave to them.

Q. Did they then know him?

A. Yes, and he instantly retired.

Q. What did they say to one another?

A. Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

Q. What did they then do?

A. Returned the same hour to Jerusalem, and told the disciples what had happened.

Q. Did they believe them?

A. No; though some that were with them said, The Lord is risen indeed, and hath appeared to Simon.

Q. Where were they met?

A. In a closed room, for fear of the Jews. John xx. 19.

Q. Who came and stood in the midst?

A. Jesus, saying, Peace be unto you.

Q. How were they affected?

A. Terrified, thinking he was a spirit.

Q. What did he say?

A. Why are ye troubled? and why do thoughts arise in your hearts?

Q. What did he tell them to do?

A. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Q. When he showed them his hands, feet, and side, how were they affected?

A. They believed not for joy, and wondered.

Q. When he said, Have ye here any meat? what did they do?

A. Gave him a piece of a broiled fish, and of a honey-comb.

Q. Did he take it?

A. Yes, and ate before them.

Q. What did he then say?

A. These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Q. What did he then do?

A. Opened their understanding, that they might understand the Scriptures.

Q. What did he say?

A. Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of

sins should be preached in his name among all nations, beginning at Jerusalem.

Q. What else?

A. And ye are witnesses of these things; and behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Q. What else did he say?

A. Peace be unto you: as my Father hath sent me, even so send I you.

Q. What then did he do?

A. Breathed on them, and said, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

LESSON XLVII.

Q. When the ten disciples told Thomas, who was absent when Jesus met with them, that they had seen the Lord, what did he say?

A. Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. John xx. 24.

Q. When a week after they were met, and Thomas with them, what happened?

A. Jesus stood in the midst and said, Peace be unto you.

Q. What did he say to Thomas?

A. Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

Q. What did Thomas say unto him?

A. My Lord and my God.

Q. What did Jesus reply?

A. Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Q. Whither did the eleven disciples go?

A. Into Galilee.

Q. Where did Jesus appear to them?

A. At the sea of Tiberias. John xxi.

Q. Who were present?

A. Peter, Thomas, Nathanael, James, and John.

Q. What did Peter say?

A. I go a-fishing.

Q. What did the others say?

A. We also go with thee.

Q. In the morning, having caught nothing all night, whom did they see on the shore?

A. Jesus, but they did not know him.

Q. What did he ask them?

A. Children, have ye any meat?

Q. When they said No, what did he say?

A. Cast the net on the right side of the ship, and ye shall find.

Q. Did they do so?

A. Yes, and caught so many fish that they could not draw the net.

Q. What did John say to Peter?

A. It is the Lord.

Q. What did they then do?

A. Peter jumped into the sea to go to Christ, and the rest came in a boat, dragging the net.

Q. How far were they from land?

A. Two hundred cubits.

Q. What did they find on the land?

A. A fire of coals, and fish laid thereon, and bread.

Q. What did Jesus say?

A. Bring of the fish which ye have now caught.

Q. How many were there?

A. One hundred and fifty-three large fishes, yet the net was not broken.

Q. What did Jesus then say?

A. Come and dine.

Q. Did they all know him?

A. They did.

Q. What did Jesus do?

A. Took bread and fish and gave them.

Q. How often had he showed himself to his disciples since his resurrection?

A. This was the third time.

Q. When they had dined, what did Jesus say to Peter?

A. Simon, son of Jonas, lovest thou me more than these?

Q. What did Peter answer?

A. Yea, Lord: thou knowest that I love thee.

Q. What did he tell him to do?

A. Feed my lambs.

Q. When he said to him the second time, Simon, son of Jonas, lovest thou me, what did Peter reply?

A. Yea, Lord: thou knowest that I love thee.

Q. What did he then say?

A. Feed my sheep.

Q. When he said to him the third time, Simon, son of Jonas, lovest thou me, how was Peter affected?

A. He was grieved, and said, Lord, thou knowest all things: thou knowest that I love thee.

Q. What did Jesus say?

A. Feed my sheep.

Q. What did he add?

A. Verily, verily, I say unto thee, When thou wast

young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

Q. What did this signify?

A. The manner of his death.

Q. When he said, Follow me, what did Peter ask?

A. What John should do.

Q. What did Jesus say?

A. If I will that he tarry till I come, what is that to thee? follow thou me.

Q. What did the disciples erroneously conclude from this?

A. That John should not die.

LESSON XLVIII.

Q. Where did Jesus then meet the disciples?

A. In a mountain in Galilee. Matt. xxviii. 16.

Q. When they saw him, what did they do?

A. Worshipped him; but some doubted.

Q. What did he say to them?

A. All power is given unto me in heaven and in earth: go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

Q. How does the commission read in Mark?

A. Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark xvi. 15.

Q. What promise did he give them?

A. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Q. What did he tell them to wait for at Jerusalem?

A. The promise of the Father, which ye have heard of me; for John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Acts i.

Q. When they asked him, Lord, wilt thou at this time restore again the kingdom to Israel? what did he reply?

A. It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Q. When he had said this, what did he do?

A. Led them out to Bethany, and lifted up his hands upon them, and blessed them. Luke xxiv. 50.

Q. While he blessed them, what came to pass?

A. He was parted from them, and received up into heaven, where he sat on the right hand of God.

Q. While a cloud was receiving him out of their sight, and they were looking steadfastly toward heaven, who stood by them?

A. Two men in white apparel.

Q. What did they say?

A. Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Q. What did the disciples then do?

A. Worshipped him, and returned to Jerusalem with great joy; and they were continually in the temple, praising and blessing God.

Q. What did they do afterward?

A. Went and preached everywhere, the Lord working with them, and confirming the word with signs following.

Q. What does John say about other things which Jesus did, which are not recorded?

A. If they should be written every one, I suppose that even the world itself could not contain the books that should be written. John xxi. 25.

Q. Why are these written which are recorded?

A. That ye might believe that Jesus is the Christ, the

Son of God; and that believing ye might have life through his name. John xx. 31.

LESSON XLIX.

Q. What did the disciples do after Christ's ascension?

A. Continued in prayer in an upper room in Jerusalem. Acts i.

Q. How many of them were there?

A. One hundred and twenty.

Q. How did they supply the place of Judas?

A. They chose Matthias, by lot.

Q. What happened at the day of Pentecost?

A. They were baptized with the Holy Ghost, and spake with other tongues. Acts ii.

Q. What did the Jews say?

A. That they were filled with new wine.

Q. What did Peter tell them?

A. That it was the fulfilment of Joel's prophecy concerning the pouring out of the Holy Ghost. Joel ii. 28.

Q. When they were convicted by his preaching, what did he say?

A. Repent, and be baptized every one of you in the name of Jesus Christ for the

remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Q. How many were converted that day?

A. Three thousand.

Q. What did they do?

A. Continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Q. What miracle did Peter and John perform?

A. Caused a lame man to walk. Acts iii.

Q. When the people marvelled, what did Peter say?

A. That the miracle was done in the name of Jesus, whom they had crucified.

Q. What did he exhort them to do?

A. Repent and be converted.

Q. What prophecy did he say was fulfilled in Christ?

A. That of Moses, A prophet shall the Lord your God raise up unto you of your

brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. Deut. xviii. 15.

Q. What other?

A. And in thy seed shall all the kindreds of the earth be blessed. Gen. xxii. 18.

Q. How many were the men that believed?

A. About five thousand.

Q. When Peter and John were taken before the council, what prophecy did Peter apply to them?

A. This is the stone which was set at naught of you builders, which is become the head of the corner. Ps. cxviii. 22: Acts iv.

Q. What else did he say?

A. Neither is there salvation in any other; for there is none other name under

heaven given among men, whereby we must be saved.

Q. When the council commanded them not to preach, what did they say?

A. Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.

Q. When they were let go, and they went to their own company, what did the disciples do?

A. Engaged in prayer and praise.

Q. What scripture did they cite as now fulfilled?

A. The second Psalm.

Q. Were they all of one heart and soul?

A. They were, and had all things common.

LESSON L.

Q. What happened to Ananias and Sapphira, who told a lie about the property they had sold?

A. They were struck dead. Acts v.

Q. When the disciples increased, and the apostles wrought many miracles, what did the high-priest and they that were with him do to the apostles?

A. Put them in prison.

Q. Did they stay there long?

A. No, an angel let them out, and sent them to the temple to preach.

Q. When the council again dealt with them, what did they say?

A. We ought to obey God rather than men.

Q. What else?

A. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with

his right hand to be a Prince and a Saviour, for to give repentance to Israel and remission of sins.

Q. When the council were going to slay them, what did Gamaliel say?

A. Let them alone, lest ye be found even to fight against God.

Q. What did they do to them?

A. Beat them, and let them go, commanding them not to speak in the name of Jesus.

Q. What did the apostles do?

A. Rejoiced that they were counted worthy to suffer shame for his name.

Q. Did they continue to teach?

A. Yes, daily, in the temple and in every house.

Q. When men were needed to distribute alms, how were they appointed?

A. The people chose seven men, and the apostles laid hands on them. Acts vi.

Q. Who was the first of the seven?

A. Stephen, a man full of faith and power.

Q. When he disputed with the Jews, and they charged him with blasphemy, before the council, what did he do?

A. Made a defence, in which he charged them with the murder of Christ. Acts vii.

Q. When he said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God, what did they do?

A. Cast him out of the city, and stoned him.

Q. Who held the clothes of the witnesses?

A. A young man named Saul.

Q. What did Stephen say?

A. Lord Jesus, receive my spirit.

Q. What else?

A. He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.

Q. When he had said this, what followed?

A. He fell asleep.

LESSON LI.

Q. Who buried Stephen?

A. Devout men, who made great lamentation over him. Acts viii.

Q. What happened to the Church?

A. It was scattered by persecution.

Q. Who was foremost in the persecution?

A. Saul.

Q. Who preached and wrought miracles in Samaria?

A. Philip, one of the seven.

Q. What was the result?

A. Many were baptized, and among them Simon, the sorcerer.

Q. When Peter and John went and laid hands on them, and they received the Holy Ghost, what did Simon do?

A. Offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost.

Q. What did Peter say to him?

A. Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Q. What else did he say?

A. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.

Q. When he told him to repent, what did Simon do?

A. Asked the apostles to pray for him.

Q. Whither did Philip go?

A. To a desert between Jerusalem and Gaza.

Q. Whom did he find there?

A. A eunuch, treasurer of Candace, the queen of Ethiopia.

Q. What was he doing?

A. Riding in a chariot, reading Isaiah liii.

Q. What did Philip do?

A. Preached Jesus to him from that scripture, and, when he professed faith, baptized him.

Q. When Saul was journeying to Damascus on a persecuting errand, what happened?

A. He was stricken to the earth by a light from heaven. Acts ix.

Q. What did he hear?

A. A voice from heaven, saying, Saul, Saul, why persecutest thou me?

Q. When he found it was Jesus that spoke, what did he say?

A. Lord, what wilt thou have me to do?

Q. Whither was he sent?

A. To Damascus, where he remained three days without sight, and neither did eat nor drink.

Q. How was he relieved?

A. Ananias, a disciple, being sent to him by the Lord in a vision, put his hands upon him, and he received sight and arose and was baptized.

Q. What did he then do?

A. Preached, as Christ had ordered him.

Q. What did the Jews do?

A. Tried to kill him, but the disciples let him down by the wall in a basket, and he fled from Damascus.

Q. Whither did he go?

A. To Arabia, and after-

ward back to Damascus. Gal. i. 17.

Q. When, three years after, he went to Jerusalem, and the Jews there tried to kill him,

what did the disciples do with him?

A. Took him to Cæsarea, and then sent him to Tarsus.

LESSON LII.

Q. Whom did Peter find at Lydda?

A. A man who had been sick of the palsy eight years. Acts ix. 32.

Q. What did he say to him?

A. Eneas, Jesus Christ maketh thee whole: arise, and make thy bed.

Q. Did he do so?

A. Yes, and the people at Lydda and Saron saw him, and turned to the Lord.

Q. Whom did he restore to life at Joppa?

A. A disciple named Tabitha, or Dorcas.

Q. What was her character?

A. She was full of good works and almsdeeds.

Q. What was the effect of this miracle?

A. Many believed in the Lord.

Q. To whom was Peter sent in Cæsarea?

A. To Cornelius, a devout centurion. Acts x.

Q. Had Cornelius been directed in a vision to send for Peter?

A. He had.

Q. As Cornelius was a Gentile, how was Peter induced to go to him?

A. By a vision, in which he was commanded to eat animals which the Jews considered unclean.

Q. Did he apply this to the Gentiles?

A. He did, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.

Q. When he preached Christ to Cornelius and his family, what happened?

A. The Holy Ghost fell on all them which heard the word.

Q. What did Peter say?

A. Can any man forbid water that these should not be baptized, which have received the Holy Ghost, as well as we?

Q. What did he do?

A. Commanded them to be baptized.

Q. When Peter returned to Jerusalem, and the disciples asked him about his going to the Gentiles, what did he do?

A. Rehearsed the matter from the beginning. Acts xi.

Q. Did this satisfy them?

A. It did.

Q. When disciples were made in Phenice, Cyrus, and Antioch, who was sent to them?

A. Barnabas, who brought Saul from Tarsus to Antioch.

Q. Where were the disciples first called Christians?

A. At Antioch.

Q. When there was a famine, what did the disciples do?

A. Sent relief to the brethren in Judæa by Barnabas and Saul.

LESSON LIII.

Q. When Herod had killed James, the brother of John, what else did he propose to do to please the Jews?

A. To kill Peter, after the passover. Acts xii.

Q. When Peter was kept in prison, what did the Church do?

A. Prayed for him.

Q. How was he delivered from prison?

A. By an angel.

Q. What happened to Herod when he made an oration to the people, and they said, It is the voice of a god, and not of a man?

A. The angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms.

Q. What did the prophets and teachers of the Church at Antioch do by order of the Holy Ghost?

A. Sent forth Barnabas and Saul on a mission to the Gentiles. Acts xiii.

Q. Who went with them as their minister?

A. John Mark.

Q. When Elymas, the sorcerer, tried to keep Sergius Paulus, the deputy at Paphos, from embracing the faith, what was done to him by Saul?

A. He was struck blind.

Q. Did the deputy believe?

A. He did, being astonished at the doctrine of the Lord.

Q. What is Saul henceforth called?

A. Paul.

Q. After visiting Perga, whither did Paul and Barnabas go?

A. To Antioch, in Pisidia, where they preached in the synagogue.

Q. What was the result?

A. Many of the Gentiles believed; but the Jews persecuted them out of the city.

Q. What did they do?

A. Shook off the dust of their feet against them, and came unto Iconium.

Q. After preaching successfully there, what happened?

A. The unbelieving Jews raised a persecution against them, and they fled to Lystra. Acts xiv.

Q. After healing a cripple there, what did the people think?

A. They were the gods Jupiter and Mercury, and were going to worship them.

Q. When they prevented this, what took place?

A. The Jews persuaded the people, and they stoned Paul.

Q. Was he killed?

A. He was not.

Q. Whither did he and Barnabas then go?

A. To Derbe.

Q. After preaching there, what did they do?

A. Went back to Antioch, confirming the disciples in the places which they had visited.

Q. When certain men from

Judæa insisted that the Gentile believers should be circumcised, what did the disciples at Antioch do?

A. Sent Paul and Barnabas to the apostles and elders at Jerusalem about this question. Acts xv.

Q. After consulting on it, what did the apostles and elders do?

A. Sent Paul and Barnabas, Judas and Silas, with a letter stating that the Gentiles were not obliged to be circumcised.

Q. How did this affect them?

A. They rejoiced for the consolation.

Q. When Paul and Barnabas were going to visit the cities where they had preached, whom did Barnabas want to take with them?

A. John Mark.

Q. Was Paul willing?

A. No: because Mark left them at Pamphylia.

Q. How did they settle the matter?

A. Barnabas took Mark and sailed to Cyprus, and Paul chose Silas, and went through Syria and Cilicia.

LESSON LIV.

Q. Who went with Paul from Lystra?

A. Timothy. Acts xvi.

Q. After going through Phry-

gia, Galatia, and Mysia to Troas, what happened?

A. A man of Macedonia said to Paul in a vision, Come

over into Macedonia, and help us.

Q. Did they go?

A. Yes, and preached at Philippi.

Q. With what effect?

A. Lydia, a seller of purple, from Thyatira, believed, and was baptized, with her family.

Q. When Paul had cast out a spirit of divination from a damsel who had brought much gain to her masters by soothsaying, what was done with Paul and Silas?

A. They were beaten, cast into prison, and their feet made fast in the stocks.

Q. When they prayed and sung at midnight, what took place?

A. The prison was thrown open by an earthquake, and the prisoners' bands were loosed.

Q. What effect had this on the jailer?

A. He was going to kill himself, supposing the prisoners had fled.

Q. When Paul prevented him, what did he do?

A. Came trembling, and fell down before Paul and Silas, and said, Sirs, what must I do to be saved?

Q. What did they say?

A. Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Q. What was the result?

A. He washed their stripes, he and his were baptized, and he rejoiced, believing in God, with all his house.

Q. When the magistrates heard that Paul and Silas were Romans, how were they affected?

A. They were afraid, and besought them to leave the city.

Q. After passing through Amphipolis to Apollonia, whither did they go?

A. To Thessalonica. Acts xvii.

Q. Did any there believe?

A. Yes, a great multitude.

Q. When the Jews raised a persecution against them, whither did they go?

A. To Berea.

Q. What is said of the Jews at Berea?

A. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

Q. Did many of them believe?

A. Yes, and of Greeks too.

Q. When the Jews of Thessalonica raised a persecution at Berea, what did Paul do?

A. Left Silas and Timothy, and went to Athens.

Q. What did he do there?

A. Preached Jesus and the

resurrection in the synagogue, and market, and on Mars' Hill.

Q. With what success?

A. Some mocked; others said, We will hear thee again of this matter; and others believed.

LESSON LV.

Q. Whither did Paul then go?

A. To Corinth. Acts xviii.

Q. Whom did he find there?

A. Aquila and Priscilla.

Q. What did he do?

A. Worked with them at tent-making, and preached.

Q. When the Jews blasphemed, what did he do?

A. Went to the Gentiles.

Q. Whom did he baptize?

A. Many, and among them Crispus, the ruler of the synagogue, and his family. 1 Cor. i. 14-16.

Q. What encouraged him?

A. A vision, in which the Lord told him not to be afraid.

Q. How long did he stay there?

A. A year and six months.

Q. When the Jews raised a persecution against him, what did Gallio, the deputy, do?

A. He cared for none of those things.

Q. Whom did Aquila and Priscilla find at Ephesus?

A. Apollos, an eloquent Jew, mighty in the Scriptures.

Q. When they found that he knew only the baptism of John, what did they do?

A. Expounded unto him the way of the Lord more perfectly.

Q. When Paul had visited Ephesus, Cæsarea, Antioch, Galatia, and Phrygia, and returned to Ephesus, whom did he find there?

A. Twelve disciples, who knew only John's baptism. Acts xix.

Q. What did he do?

A. Taught them, baptized them in the name of the Lord Jesus, and laid his hands on them.

Q. What then took place?

A. The Holy Ghost came on them, and they spake with tongues, and prophesied.

Q. When some of the vagabond Jews tried to cast out evil spirits in the name of Jesus, what did one of the spirits say?

A. Jesus I know, and Paul I know; but who are ye?

Q. What did the demoniac do to the exorcists?

A. Beat them, and drove them away.

Q. What did many of the magicians do?

A. Burnt their books of magic, valued at fifty thousand pieces of silver.

Q. What then happened?

A. Demetrius, a silver-smith, raised a riot.

Q. Why did he do this?

A. Because his craft was in danger.

Q. How was this?

A. He made silver shrines for Diana, and when the people were converted, they ceased to buy those idolatrous things.

Q. Who quieted the mob?

A. The town-clerk.

LESSON LVI.

Q. After Paul had gone over Macedonia, Greece, and Asia Minor, whither did he go?

A. To Troas. Acts xx.

Q. What did he do there?

A. Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.

Q. As he continued his speech till midnight, what happened?

A. Eutychus, a young man, fell down asleep from the third loft, and was taken up dead.

Q. What did Paul do?

A. Restored him to life.

Q. When he was at Miletus, what did he do?

A. Sent to Ephesus for the elders of the church, and charged them to feed the flock of God, over which they were made overseers.

Q. After visiting Coos, Rhodes, and Patara, whither did Paul and his company go?

A. To Tyre, where they found disciples, who begged him not to go to Jerusalem. Acts xxi.

Q. When they came to Cæsarea, whom did they find there?

A. Philip the evangelist, one of the seven, and his four virgin daughters, who did prophesy.

Q. When Agabus, the prophet, told Paul that the Jews would bind him if he went to Jerusalem, what did he say?

A. I am ready not to be bound only, but also to die for the name of the Lord Jesus.

Q. When they got to Jerusalem, and Paul was purifying himself in the temple, and the Jews beat him and tried to kill him, who prevented them?

A. The chief captain of the band.

Q. What did Paul do?

A. Made his defence, in

which he gave an account of his conversion and call to preach to the Gentiles. Acts xxii.

Q. When this excited them, and the captain was going to examine him by scourging, what did he do?

A. Claimed his rights as a Roman citizen, whom it was not lawful to scourge uncondemned.

Q. When brought before the council, what did he do?

A. Defended himself against Ananias, the high-priest, who ordered him to be smitten on the mouth. Acts xxiii.

Q. When the Pharisees favored him because he opposed the Sadducees who denied the resurrection, what took place?

A. More than forty Jews bound themselves under a curse that they would not eat nor drink till they had killed him.

Q. How were they prevented?

A. Paul's sister's son told

it to the chief captain, who sent Paul with a strong guard to Cæsarea.

Q. When Ananias and the elders, with Tertullus, an orator, accused Paul before Felix, the governor, what did Paul do?

A. Made his defence. Acts xxiv.

Q. When Felix and Drusilla, his wife, sent for Paul, what took place?

A. As he reasoned of righteousness, temperance, and judgment to come, Felix trembled.

Q. What did Felix say?

A. Go thy way for this time: when I have a convenient season, I will call for thee.

Q. Did he send for him often?

A. Yes, expecting Paul's friends to give him money to procure his freedom.

Q. What did Felix do when Festus succeeded him?

A. Willing to show the Jews a pleasure, he left Paul bound.

LESSON LVII.

Q. When Paul had defended himself against the Jews before Festus, what did Festus do?

A. Brought him before King Agrippa. Acts xxv.

Q. When Paul was defending himself before Agrippa, what did Festus say?

A. Paul, thou art beside thyself: much learning doth make thee mad. Acts xxvi.

Q. What did he say?

A. I am not mad, most noble Festus; but speak forth the words of truth and soberness.

Q. When he appealed to Agrippa, what did the king say?

A. Almost thou persuadest me to be a Christian.

Q. What was Paul's reply?

A. I would to God that not only thou, but all that hear me this day, were both almost and altogether such as I am, save these bonds.

Q. What did they say?

A. That he was innocent, and might have been set free if he had not appealed to Cæsar.

Q. What happened in Paul's voyage to Rome?

A. He was cast away on the island of Melita. Acts xxvii.

Q. How were the shipwrecked voyagers treated by the natives?

A. Very kindly. Acts xxviii.

Q. When a viper came out of the fire and fastened on Paul's hand, what did they think?

A. That he was a murderer, whom vengeance would not let live.

Q. When he shook it off into the fire, and received no harm, what did they think?

A. That he was a god.

Q. What miracles did he perform?

A. He healed the father of Publius, who was sick, and others also.

Q. After staying there three months, what did they do?

A. Went by ship to Puteoli, and then by land to Rome.

Q. Who met him at Appii Forum and The Three Taverns?

A. Brethren, whom when Paul saw he thanked God, and took courage.

Q. When the Jews of Rome came to him, what did he do?

A. Persuaded them concerning Jesus out of the law and the prophets.

Q. When some would not believe, what did he do?

A. Reproved them in the language of Isaiah vi. 9, 10, and told them that the salvation of God was sent unto the Gentiles who would hear it.

Q. How long did he stay at Rome?

A. Two years, preaching in his own hired house.

LESSON LVIII.

Q. How does Paul salute the Romans in his Epistle to them?

A. Grace to you and peace from God our Father, and the Lord Jesus Christ. Rom. i.

Q. Was this his usual salutation?

A. It was.

Q. What does he say about the gospel

A. I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.

Q. What does he say of the heathen world?

A. That it was in a state of shocking depravity.

Q. What does he say of the Jews?

A. That they were very wicked too. Rom. ii.

Q. How does he say we must be justified?

A. Freely by the grace of God, through the redemption that is in Christ Jesus. Rom. iii.

Q. How is this to be secured?

A. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. iv.

Q. Does he say Abraham was thus justified before he was circumcised?

A. He does.

Q. What is the result of justification?

A. Being justified by faith, we have peace with God, through our Lord Jesus Christ. Rom. v.

Q. What shall we say then: shall we continue in sin that grace may abound?

A. God forbid. How shall we that are dead to sin live any longer therein? Rom. vi.

Q. Does he say we are pledged to holiness by our baptism?

A. He does.

Q. How does he describe the state of those who know and approve the law but cannot keep it?

A. O wretched man that I am! who shall deliver me from the body of this death? Rom. vii.

Q. How is this question answered?

A. I thank God through Jesus Christ our Lord.

Q. What is the condition of those who are set free from the law of sin and death?

A. There is no condemnation to them, and they are made children and heirs of God. Rom. viii.

Q. What assurance is given them?

A. We know that all things work together for good to them that love God.

Q. Does God act like a sovereign in dispensing his mercy?

A. He does; but there is no unrighteousness with him. Rom. ix.

Q. Why did not Israel find the righteousness which the Gentiles attained?

A. Because they sought it not by faith.

Q. At what did they stumble?

A. At that stumbling-stone spoken of by Isaiah, xxviii. 16.

Q. What did they do?

A. Went about to estab-

lish their own righteousness, not submitting to the righteousness of God. Rom. x.

Q. What does he call the Gentiles?

A. Wild olive branches, which have been grafted into the good olive tree in place of the natural branches. Rom. xi.

Q. Who were the natural branches?

A. The Jews, who were broken off for unbelief.

Q. Does he say the Gentiles would be broken off too if they did not continue faithful?

A. He does.

Q. When will Israel be saved?

A. When the fulness of the Gentiles shall be brought in.

Q. What exhortation does he give the Romans?

A. I beseech you, there-

fore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. xii.

Q. Does he tell them to be subject to the higher powers?

A. He does, for the powers that be are ordained of God. Rom. xiii.

Q. Does he say that they should forbear one another in regard to small matters in religion?

A. He does. Rom. xiv.

Q. By what rule?

A. Receive ye one another, as Christ also received us to the glory of God. Rom. xv.

Q. How does he close the Epistle?

A. By salutations, benedictions, and a doxology. Rom. xvi.

LESSON LIX.

Q. What fault does Paul reprove in the beginning of his first Epistle to the Corinthians?

A. That of schism. 1 Cor. i.

Q. What does he say he preached among them?

A. Nothing save Jesus Christ, and him crucified. 1 Cor. ii.

Q. What does he say about the foundation of the faith?

A. Other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. iii.

Q. What does he wish them to consider the apostles?

A. Ministers of Christ, and stewards of the mysteries of God. 1 Cor. iv.

Q. What does he say about gross offenders?

A. They must be put away.
1 Cor. v.

Q. What does he say about brother going to law with brother before unbelievers?

A. It is utterly a fault. 1 Cor. vi.

Q. What does he say about their lot in life?

A. That they should be content with it. 1 Cor. vii.

Q. What does he say about eating meat offered to idols?

A. That they should not do it if weak consciences would be hurt thereby. 1 Cor. viii.

Q. What does he say about the support of ministers?

A. The Lord hath ordained that they which preach the gospel should live of the gospel. 1 Cor. ix.

Q. What does he say about idolatry?

A. Flee from idolatry. 1 Cor. x.

Q. What does he say about the Lord's Supper?

A. Let a man examine himself, and so let him eat of that bread, and drink of that cup. 1 Cor. xi.

Q. What does he say about spiritual gifts?

A. That they should be used to the profit of all. 1 Cor. xii.

Q. What grace does he praise above all others?

A. Charity, or love. 1 Cor. xiii.

Q. What about social worship?

A. Let all things be done decently and in order. 1 Cor. xiv.

Q. What about the resurrection of the body?

A. That it is made certain by the resurrection of Christ. 1 Cor. xv.

Q. What fearful passage is at the close of the Epistle?

A. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. 1 Cor. xvi.

Q. How does Paul open his second Epistle to the Corinthians?

A. By blessing God for the comfort he enjoyed in all his afflictions. 2 Cor. i.

Q. What does he say about the man whom they had excommunicated?

A. That they should forgive him, as he was penitent. 2 Cor. ii.

Q. What does he say of them?

A. Ye are our epistle, written in our hearts, known and read of all men. 2 Cor. iii.

Q. What about their affliction?

A. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Cor. iv.

Q. What is any man who is in Christ?

A. A new creature: old things are passed away; be-

hold, all things are become new. 2 Cor. v.

Q. What charge does he give them concerning the wicked?

A. To have no fellowship with them, and then God will receive them, and be a Father unto them. 2 Cor. vi.

Q. What exhortation does he give them?

A. Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. vii.

Q. By what great motive, among others, does he urge them to liberality?

A. Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. viii.

Q. To what does he say their liberality would redound?

A. To the glory of God. 2 Cor. ix.

Q. Does he vindicate his authority against false teachers?

A. He does. 2 Cor. x.

Q. Does he speak of his trials in proof of his sincerity?

A. He does. 2 Cor. xi.

Q. What does he say about his revelations?

A. That he was caught up into paradise, where he heard unspeakable things; but, lest he should be thereby exalted above measure, he was humbled by affliction, which he bore cheerfully by the aid of grace. 2 Cor. xii.

Q. How does he close the Epistle?

A. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. xiii.

LESSON LX.

Q. What does Paul do in opening his Epistle to the Galatians?

A. He proves his Divine call to the apostleship. Gal. i.

Q. What noble confession does he make?

A. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now

live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. ii.

Q. What relation does he say Gentile believers sustain?

A. As many of you as have been baptized into Christ, have put on Christ; and if ye be Christ's, then are ye

Abraham's seed, and heirs according to the promise. Gal. iii.

Q. What great privilege belonged to them?

A. Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Gal. iv.

Q. What does he charge on those who were seeking to be justified by the law?

A. Ye are fallen from grace. Gal. v.

Q. What does he say of the cross?

A. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Gal. vi.

Q. For what does Paul thank God on behalf of the Ephesians?

A. Their faith in the Lord Jesus, and love unto all the saints. Eph. i.

Q. How does he say they are saved?

A. By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. ii.

Q. After showing that he was the apostle of the Gentiles, what does he do?

A. He offers a sublime prayer for them. Eph. iii.

Q. To what does he exhort them?

A. To unity and consistency. Eph. iv.

Q. What duties does he enforce?

A. Those of wives and husbands, children and parents, servants and masters. Eph. v., vi.

Q. Where does he describe the warfare and armor of the Christian soldier?

A. Near the close of the Epistle.

LESSON LXI.

Q. For what does Paul offer thanksgivings and prayers in his Epistle to the Philippians?

A. For their fellowship in the gospel, and their growth in grace. Phil. i.

Q. How does he recommend benevolence and humility?

A. By the example of Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the like-

ness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phil. ii.

Q. Does the apostle glory in his own righteousness, which is of the law?

A. No: he counts all things but loss for the excellency of the knowledge of Christ, and the righteousness which is of God by faith. Phil. iii.

Q. How does he exhort them to contentment?

A. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. iv.

Q. What does Paul say of Christ in his Epistle to the Colossians?

A. That we have redemption through his blood, even the forgiveness of sins; and that he is before all things, and by him all things consist. Col. i.

Q. Does he warn them against false teachers?

A. Yes: all who do not hold the Head, that is, Christ. Col. ii.

Q. What exhortation does he give them?

A. If ye then be risen with

Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. iii.

Q. After giving them directions as to wives and husbands, children and parents, servants and masters, what general injunction does he lay upon them?

A. Continue in prayer, and watch in the same with thanksgiving. Col. iv.

Q. For what does he thank God on behalf of the Thessalonians?

A. Their work of faith, and labor of love, and patience of hope. 1 Thess. i.

Q. After reminding them of his labors among them; what does he tell them?

A. That he wanted to visit them, for they were his glory and joy; but he had been prevented. 1 Thess. ii.

Q. How does he show his love to them?

A. By rejoicing in their prosperity, and praying for their perfection. 1 Thess. iii.

Q. What does he say to comfort those whose friends had died?

A. If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Q. After exhorting them to be ready for the day of the Lord, —to do all possible good, to rejoice evermore, pray without ceasing, and in every thing give

thanks, what prayer does he offer for them?

A. And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. v.

Q. How does he comfort them under their persecutions?

A. By telling them that God would recompense tribulation to those who troubled them, and rest to them that were troubled, at the revela-

tion of the Lord Jesus. 1 Thess. i.

Q. When does he say that the day of Christ shall come?

A. Not till there come a falling away first, and the man of sin be revealed, the wicked one whom the Lord shall destroy. 2 Thess. ii.

Q. How does he close the second Epistle?

A. By asking their prayers, praying for them, and telling them how to live, and especially to avoid idleness. 2 Thess. iii.

LESSON LXII.

Q. In the opening of the first Epistle to Timothy, where Paul renders thanks to Christ for putting him into the ministry, who had been a blasphemer, and a persecutor, and injurious, what great truth does he announce?

A. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Tim. i.

Q. After exhorting that prayers and thanksgivings be offered for all men, because God has made provision for the salvation of all, what directions does he give to women?

A. That they adorn themselves in modest apparel and with good works, and learn

in silence with all subjection. 1 Tim. ii.

Q. After showing the qualifications of bishops and deacons, and their wives, what does he say is the great mystery of godliness?

A. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Tim. iii.

Q. After predicting a great apostasy, and charging Timothy to be a good minister, and to exercise himself to godliness, what does he say?

A. Godliness is profitable unto all things, having pro-

mise of the life that now is, and of that which is to come. 1 Tim. iv.

Q. After giving directions concerning elders, widows, and others, what charge does he give him?

A. Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure. 1 Tim. v.

Q. What does he say about servants and rich men?

A. That servants must honor and obey their masters, whether their masters be believers or not; and that rich men must not trust in their riches, but do good with them. 1 Tim. vi.

Q. For what was Paul joyful and thankful?

A. For the faith which he was persuaded was in Timothy, and which was first in his grandmother Lois, and his mother Eunice. 2 Tim. i.

Q. What does he tell Timothy to do?

A. To endure hardness, as a good soldier of Jesus Christ. 2 Tim. ii.

Q. What does he say about his knowledge of the Scriptures?

A. From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Tim. iii.

Q. With what noble passage does he enforce his closing exhortations?

A. For I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. 1 Tim. iv.

Q. After reminding Titus that he was left in Crete to ordain elders in every city, what does Paul do?

A. He describes the qualifications and duties of a bishop, or elder. Titus i.

Q. What does he say about the grace of God which bringeth salvation?

A. That it hath appeared to all men—teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Titus ii.

Q. After telling Titus what duties he is to enforce in his ministry, how does he say we are saved?

A. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renew-

ing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs according to the hope of eternal life. Titus iii.

Q. On whose behalf did Paul write the Epistle to Philemon?

A. Philemon's runaway servant, Onesimus, who had become a Christian, and was sent back by Paul to his master.

LESSON LXIII.

Q. How does Paul magnify the office of Christ in his Epistle to the Hebrews?

A. By showing the dignity of his person, being the Son of God, the brightness of his glory, and the express image of his person, upholding all things by the word of his power, and all the angels of God worshipping him. Heb. i.

Q. Why then does he say he was made lower than the angels?

A. That he, by the grace of God, should taste death for every man. Heb. ii.

Q. How does he compare Christ, as the Apostle and High-Priest of our profession, with Moses?

A. Moses was faithful in all his house as a servant, but Christ as a Son over his own house. Heb. iii.

Q. Seeing then that we have him as our great sympathizing High-Priest, what does he exhort us to do?

A. To hold fast our profession, and come boldly to the throne of grace, that we

may obtain mercy, and find grace to help in time of need. Heb. iv.

Q. How did Christ become a High-Priest?

A. He was called of God, as was Aaron, and made a High-Priest for ever after the order of Melchisedec. Heb. v.

Q. After stating the danger and curse of apostasy, how does he encourage them to perseverance?

A. By the promise and oath of God to those who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus. Heb. vi.

Q. What does he say about Christ's intercession?

A. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to

make intercession for them. Heb. vii.

Q. Does he say the Mosaic covenant is done away by a better one, substituted by Christ?

A. He does. Heb. viii.

Q. After showing that the Mosaic purifications extended only to the flesh, and were merely typical of good things to come, what does he say about the latter?

A. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix.

Q. How does he enforce perseverance in the faith?

A. By the infinite value of Christianity, and the fearful fate of those who renounce it. Heb. x.

Q. How does he show the excellence of faith?

A. By its fruits in the lives of ancient believers. Heb. xi.

Q. How does he say we are to be chiefly excited?

A. Looking unto Jesus, the Author and Finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb. xii.

Q. After enjoining upon them brotherly love, hospitality, purity, contentment, stability, liberality, and obedience to their spiritual rulers, what does he ask of them?

A. Their prayers—as he does of all the churches except those of Galatia—and he prays that they may be made perfect. Heb. xiii.

LESSON LXIV.

Q. After opening his Epistle with instructions concerning trials, temptations, and the use we are to make of the word of truth, what does James say is pure and undefiled religion?

A. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James i.

Q. What does he say about faith and works?

A. Faith if it hath not works is dead, being alone. James ii.

Q. What does he say about the unsanctified tongue?

A. It is an unruly evil, full of deadly poison. James iii.

Q. After denouncing contention, covetousness, worldly friendship, pride, evil-speaking, presumption, and other evils, what does he say about sins of omission?

A. To him that knoweth to do good, and doeth it not, to him it is sin. James iv.

Q. After denouncing oppression and profane swearing, and recommending patience and prayer, how does he close his Epistle?

A. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. James v.

Q. What does Peter say of the strangers to whom he wrote?

A. That they were elect according to the foreknowledge of God the Father, through sanctification of the Spirit, and sprinkling of the blood of Jesus Christ. 1 Pet. i.

Q. What directions does he give them?

A. To be holy; and in particular he says, As new born babes, desire the sincere milk of the word, that ye may grow thereby. 1 Pet. ii.

Q. After enjoining relative duties, how does he recommend patience under persecution?

A. By the example of Christ, who once suffered for sins, the just for the unjust, that he might bring us to God. 1 Pet. iii.

Q. What must those do who suffer according to the will of God?

A. Commit the keeping of their souls to him in well-

doing, as unto a faithful Creator. 1 Pet. iv.

Q. After specifying the duties of elders and others, what does he say about their common enemy?

A. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith. 1 Pet. v.

Q. How does he recommend progress in holiness?

A. Give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. i.

Q. What does he say of those who have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, but are again entangled therein and overcome?

A. The latter end is worse than the beginning. 2 Pet. ii.

Q. After describing the day of judgment, as an incentive to diligence and perseverance, how does he close his second Epistle?

A. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever. Amen. 2 Pet. iii.

LESSON LXV.

Q. After opening his first Epistle by showing the communion believers have with the Father and the Son, what does John tell them?

A. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i.

Q. What injunction does he give them?

A. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. 1 John ii.

Q. What great fact excites his astonishment?

A. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 John iii.

Q. What does he say about loving one another?

A. Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. 1 John iv.

Q. What does he say about faith and prayer?

A. He that believeth on the Son of God hath the witness in himself. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. 1 John v.

Q. What does John write to the elect lady and her children?

A. Exhortations to love, and cautions against false teachers. 2 John.

Q. What does John write to Gaius?

A. He commends his liberality, censures the ambition of Diotrephes, and praises Demetrius. 3 John.

Q. What does the Epistle of Jude contain?

A. Warnings against false teachers, and exhortations to perseverance.

Q. Where was John when Christ appeared to him to instruct him to write the Revelation?

A. In the isle of Patmos. Rev. i.

Q. To whom was he directed to write Epistles?

A. To the seven churches of Asia—Ephesus, Smyrna, Pergamos, Thyatira, Sardis,

Philadelphia, and Laodicea. Rev. ii., iii.

Q. Does he send commendations and rebukes, precepts and warnings, promises and threatenings, to all of them?

A. Yes; except the churches of Smyrna and Philadelphia, against which nothing is said; and the church of Laodicea, which had nothing to be praised.

Q. With what was John then favored?

A. With a vision of heaven. Rev. iv.

Q. What song did he hear sung by the angels, the living ones, and the elders, when the Lamb was about to open the seven-sealed book?

A. Worthy is the Lamb that was slain to receive power, and riches, and wisdom,

and strength, and honor, and glory, and blessing. Rev. v.

Q. When he had opened six of the seals, what took place?

A. An awful scene, forcing his enemies to say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand? Rev. vi.

Q. What are those which are arrayed in white robes? and whence came they?

A. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, who makes them eternally happy. Rev. vii.

LESSON LXVI.

Q. After opening the seventh seal, when there was silence in heaven about half an hour, what took place?

A. Seven trumpets were given to seven angels; and another angel came before the golden altar, with a golden censer, having much incense to offer with the prayers of all saints. Rev. viii.

Q. What took place at the sounding of the first six trumpets?

A. Great troubles came upon the earth. Rev. ix.

Q. What did the angel who stood upon the earth and the sea intimate when he caused John to eat a book which was sweet in his mouth and bitter after he had swallowed it?

A. The character of his future prophecies. Rev. x.

Q. What was said by great voices in heaven when the seventh angel sounded?

A. The kingdoms of this world are become the king-

doms of our Lord, and of his Christ; and he shall reign for ever and ever. Rev. xi.

Q. Who was the great dragon that attempted to destroy the woman and her child?

A. The old serpent, called the Devil, and Satan. Rev. xii.

Q. Who are those that worship the beast with seven heads and ten horns?

A. All whose names are not written in the book of life. Rev. xiii.

Q. What did John hear from heaven?

A. A voice saying, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. xiv.

Q. What did he hear sung by those who overcame the beast?

A. The song of Moses, and of the Lamb. Rev. xv.

Q. What was meant by the pouring out of the seven vials?

A. God's judgments on his enemies. Rev. xvi.

Q. When the ten kings unite with the beast to make war with the Lamb, what will be the result?

A. The Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. Rev. xvii.

Q. What is next described?

A. The fall of Babylon. Rev. xviii.

Q. What next?

A. The marriage of the Lamb, and the celebration of his victories. Rev. xix.

Q. After the binding and loosening and final conquest of Satan, what takes place?

A. The dead, small and great, stand before God to be judged. Rev. xx.

Q. What is next described?

A. The new Jerusalem and its citizens. Rev. xxi.

Q. Who shall dwell in the new Jerusalem?

A. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev. xxii.

CATECHISM

FOR THE USE OF

THE METHODIST MISSIONS,

AND

INFANT CLASSES IN SUNDAY-SCHOOLS.

PART FIRST.

COMPREHENDING THE ELEMENTS OF CHRISTIANITY.

BY WILLIAM CAPERS, D. D.,

LATE ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

PUBLISHED BY ORDER OF THE GENERAL CONFERENCE.

REVISED BY T. O. SUMMERS, D. D.

Nashville, Tenn.:

SOUTHERN METHODIST PUBLISHING HOUSE.

1861.

Entered according to Act of Congress, in the year of our Lord 1847, by
JOHN EARLY,
in the Clerk's Office of the Eastern District of Virginia.

Preface to the Third Edition.

THE author of this humble work begs leave to accompany it with a few brief remarks to those of his brethren who may think proper to use it.

1. It is believed that a Catechism for the mass of colored people, whether children or adults, had better be confined to the rudiments of Christian knowledge, simply, than diffused through a wide range of Scripture topics, doctrinal, historical, biographical, etc.; our object being not barely to communicate knowledge, but such as tends most to the glory of God—the knowledge of salvation.

2. The present little work has been composed under a persuasion that the persons to be instructed can more easily conceive the truth than comprehend the terms in which it is apt to be expressed. We have therefore discarded all hard words, and aimed to present truth in a guise so simple as to suit their capacities. This, however, is very difficult; we can only say, we have done what we could.

3. It is not pretended that this Catechism contains all that ought to be taught; and yet, we fear, it will

be found too full for many learners. It is designed as a *help* to the missionary in his truly Christian work of directing the untutored mind to the knowledge of God. The questions and answers may sometimes need explanation, and will often serve as a text for further instructions and exhortations. Other questions also will suggest themselves in the course of instruction.

4. For children, it may be well to follow the order of the chapters as they have been arranged, except the tenth chapter, which may be brought in at any place. If, however, in some cases, there appears no likelihood of children's getting through with the whole Catechism, the missionary will select particular questions, and arrange them into lessons, at his discretion.

For adults, particularly on the plantations, it is recommended to begin with those questions which are marked with an asterisk, (*.)

W. C.

CATECHISM.

CHAPTER I.

OF GOD.

QUES. Who made you?

ANS. God.

Q. What did he make you for?

A. For his glory.

Q. Who is God?

A. The Almighty, maker of heaven and earth.

Q. What do you know of him?

A. God is holy, just, and true.

Q. What else do you know of him?

A. God is merciful, good, and gracious.

Q. How old is he?

A. God does not grow old; he always was, and always will be.

Q. What is he able to do?

A. God can do all things.

Q. What does he know?

A. God knows all things.

Q. Where is he?

A. God is in heaven, and everywhere.

Q. Does he always see us and take notice of us?

A. Yes; nothing can hide us from God.

Q. Does he care for us?

A. O yes; God is our Father in heaven.

CHAPTER II.

THE CREATION OF MAN.

Q. What did God make man out of?

A. The dust of the ground.

Q. What does this teach you?

A. To be humble.

Q. What else does it teach you?

A. To remember I must die, and my body turn to dust again.

Q. But did God make man's soul out of the dust of the ground?

A. No: only man's body belongs to the dust.

Q. How did God make man's soul?

A. With his own breath.

Q. Will your soul turn to dust with your body when you die?

A. No; my soul cannot turn to dust.

Q. When God first made man, was he good or bad?

A. God made man good, like himself.

Q. Where did God put the first man and woman?

A. In the garden of paradise.

Q. And was that a good place?

A. Yes: every thing God made was good.

Q. Was man happy in paradise?

A. Yes: every thing was there to make man happy.

CHAPTER III.

THE FALL OF MAN.

Q. What made man fall from paradise?

A. Sin.

Q. What is sin?

A. Doing what God says we must not do.

Q. What did God say the man and woman must not do in paradise?

A. He said they must not eat of the tree of the knowledge of good and evil.

Q. And did they eat of it?

A. Yes; they did eat of it.

Q. How did they come to eat of it?

A. The devil tempted the woman; and she did eat, and gave to her husband, and he did eat.

Q. What happened to them then?

A. They were good no more, and God was angry with them.

Q. And what did God do to them?

A. He turned them out of paradise.

Q. What more did he do to them?

A. He sentenced them to labor and sorrow, pain and death.

Q. Did they have any children before they sinned and lost that good nature that God made them in?

A. No; they sinned first, and their children were born in sin.

Q. And are all men born sinners still?

A. None are born good; no, not one.

CHAPTER IV.

THE PROMISE OF A SAVIOUR—CHRIST'S INCARNATION—THE CHILD JESUS.

Q. Who is the Saviour of mankind?

A. Our Lord Jesus Christ.

Q. What has he done to save mankind?

A. He came down out of heaven, and suffered and died on the cross.

Q. Did he come, and suffer, and die for men, as soon as the first man sinned?

A. No; but he promised he would come, and he did come.

Q. Who is our Lord Jesus Christ?

A. The Son of God.

Q. Is he God, then?

A. Yes; he is very God.

Q. But could the Son of God suffer and die?

A. He came to be man to suffer and die for us.

Q. When he came down from heaven, was he born a little child, and did he grow up to be a man, as all little children grow up?

A. Yes, he did.

Q. Who was his mother?

A. A virgin, named Mary.

Q. Where was he born?

A. In Bethlehem, a town in Judea.

Q. What sort of a place was he born in?

A. A manger, in a stable.

Q. How did people know that he was born to be the Saviour?

A. The angels did tell it from heaven.

Q. What does the Scripture say about him when he was a child?

A. He was subject to his parents.

CHAPTER V.

THE MINISTRY OF CHRIST.

Q. What happened when Jesus was baptized?

A. Heaven was opened, and the Holy Ghost came down like a dove, and lighted on him.

Q. What else happened?

A. A voice came from heaven, and said, This is my beloved Son.

Q. What did our Lord Jesus say about himself?

A. He said he came down from heaven.

Q. What more did he say?

A. He said he was one with the Father.

Q. What did he do to show the people that he was God as well as man, and was come to save them?

A. He did great wonders.

Q. Tell me some of them.

A. He healed the sick, raised the dead, and cast out devils.

Q. Did the people believe in him?

A. Some did; but many more did not.

Q. Why did not all believe in him?

A. Because they loved sin more than God.

Q. What did our Lord Jesus Christ do for those who believed in him?

A. He pardoned their sins, and made them true Christians.

Q. What did he say about those who would not believe in him?

A. He said they must die in their sins.

Q. What did he say about little children?

A. He said they belonged to him.

Q. What did he do to them?

A. He took them up in his arms and blessed them.

Q. What did he preach to the people?

A. That they must repent and believe the gospel.

CHAPTER VI.

THE DEATH AND RESURRECTION OF CHRIST.

Q. How did our Lord Jesus die?

A. Wicked men rose up and crucified him.

Q. But why did he not save himself from them?

A. Because he came into the world to die for sinners.

Q. Did he do nothing to those wicked men?

A. He prayed for them.

Q. What happened when our Lord was crucified?

A. There was darkness over all the land.

Q. What more happened?

A. The earth did quake, and the graves opened.

Q. Where did they bury the body of Jesus?

A. In a grave cut out of a rock.

Q. What did his enemies do?

A. They fastened the grave, and set soldiers to watch it.

Q. How long did the body of Jesus lie in the grave?

A. Till the third day.

Q. What happened when the Lord rose from the dead?

A. A mighty angel came from heaven, and there was a great earthquake.

Q. What else happened?

A. The bodies of many of the saints came out of their graves.

CHAPTER VII.

CHRIST SEEN BY THE DISCIPLES—HIS ASCENSION AND INTERCESSION.

Q. Did our Lord show himself after he rose from the dead?

A. Yes, very often.

Q. Who saw him?

A. All the apostles, and many others, saw him.

Q. Were they sure he was the very same Jesus that had been crucified, dead, and buried?

A. Yes; they knew him to be the very same.

Q. How did they know it?

A. They talked with him, handled him, and saw the marks of the cross upon his body.

Q. What after this became of his body?

A. He went up in it into heaven.

Q. Did the body of our Lord Jesus go up into heaven just as it was in the grave, without any change?

A. No; it was changed into a glorious body.

Q. Did any one see him go up into heaven?

A. Yes; his disciples looked up after him.

Q. How did he go up?

A. A cloud parted him from them, and he went up into heaven.

Q. Does he now do any thing for us in heaven?

A. He ever lives to pray for us.

CHAPTER VIII.

THE JUDGMENT.

Q. Will the Lord Jesus come down again out of heaven?

A. Yes, at the last day.

Q. What will he come for?

A. To judge all men.

Q. How will he come?

A. In glory, with all the holy angels.

Q. What will happen then?

A. The trumpet shall sound and the dead shall be raised.

Q. What will be done to those who will be alive at that day?

A. They shall be changed in a moment.

Q. What will happen to the world?

A. The heavens shall pass away with a great noise, and the earth shall be burned up.

Q. What will become of mankind then?

A. The righteous shall be taken up into heaven; but the wicked shall be turned into hell.

CHAPTER IX.

WHO ARE RIGHTEOUS—HOW WE BECOME AND
CONTINUE SO.

Q. Who will be reckoned righteous in the day of judgment?

A. Such as believe the gospel and live by it.

Q. What will become of little children, and those who know not right from wrong?

A. They will be reckoned righteous for Christ's sake.

Q. How must we believe the gospel, so that it may make us righteous?

A. We must take it to our hearts for God's truth, and love it.

Q. Can we turn our own hearts to believe the gospel, and love it?

A. No: we must pray for grace to turn our hearts.

Q. Who works this grace in us to turn our hearts?

A. The Holy Ghost.

Q. Can our sins be forgiven us?

A. Yes, for Christ's sake.

Q. What must we do for our sins to be forgiven?

A. God will forgive us, only for Christ's sake.

Q. But will he forgive us if we take no pains about it?

A. No; we must confess our sins, and pray, believing in Jesus.

Q. But must not our hearts be sorry, and hate sin?

A. Yes; we must be sorry, and hate sin, and put it away from us.

Q. How can we do all this?

A. The Holy Ghost works in us to feel right and do right.

Q. If our sins are forgiven, and we get a new heart, can we fall away and lose it?

A. Yes: Adam fell away, and Judas fell away, and we can fall too.

Q. How must we live so as not to fall from God's grace?

A. We must deny ourselves, and take up our cross daily, and follow Jesus.

CHAPTER X.

PARTICULAR DUTIES.

Q. What is your duty to God?

A. To love him with all my heart, and soul, and strength, and so to worship him and serve him.

Q. What is a child's duty to his father and mother?

A. To love them, honor them, comfort them, and mind what they say.

Q. What is a servant's duty to his master and mistress?

A. To serve them with a good will heartily, and not with eye-service.

Q. What is the duty of a husband to his wife?

A. To love her and cherish her, as Christ loves the Church.

Q. What is the duty of a wife to her husband?

A. To honor and love him, as her head.

Q. What is the duty of brothers and sisters?

A. To be patient, kind, and loving to one another.

Q. What is your duty to all men?

A. To do to them as I would have them do to me.

Q. What is your duty to your enemies?

A. To love them, and pray for them.

Q. What is your duty to those who do you any wrong?

A. To forgive them, as I pray God to forgive me.

Q. What is the duty of parents to their children?

A. To be tender to them, and bring them up in the fear of God.

CHAPTER XI.

THE CREED.

* Q. What is your belief?

A. I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead; I believe in the Holy Ghost; the holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

* Q. You believe in God the Father, and the Son, and the Holy Ghost; are these three Gods, or only one God?

A. The Father, and the Son, and the Holy Ghost, are one God.

* Q. Can you tell how these three are one God?

A. No; we cannot find out God.

* Q. How, then, can you believe that it is so?

A. Because God says it is so.

Q. You believe that the Son of God was conceived by the Holy Ghost, and born of the Virgin Mary: can you tell how that could be?

A. No; but God knows; nothing is hard for him.

Q. Who was Pontius Pilate?

A. The governor that let the Jews crucify Jesus.

Q. What do you mean by the Catholic Church?

A. It means the Church of Christ.

Q. Who belong to this Church?

A. All true Christians.

Q. What makes us call it the Catholic Church?

A. Because it is free for all people, if they repent and believe in our Lord Jesus Christ.

CHAPTER XII.

THE SACRAMENTS.

* Q. What is baptism?

A. Baptism is a sign of the grace of God that makes us Christians.

* Q. Does baptism make us Christians?

A. No; water cannot make us Christians: grace makes us Christians.

* Q. Who works that grace in us to make us Christians?

A. The Holy Ghost.

* Q. What do you promise when you come to be baptized?

A. I promise to renounce the devil, and the world, and the flesh, so that I will not live in sin any longer.

* Q. What other promise do you make?

A. I promise to constantly believe God's holy word.

* Q. What else do you promise?

A. I promise to keep God's holy will and commandments.

* Q. How can you keep these promises?

A. I can keep them only by God's grace.

* Q. Ought little children to be baptized?

A. Yes; they belong to Christ.

* Q. What is the sacrament of the Lord's Supper taken for?

A. In remembrance of our Lord Jesus Christ, who died for us.

* Q. What does the bread of this holy sacrament show to us?

A. It shows Christ's body broken for us.

* Q. What does the cup show us?

A. The blood of Christ shed for us.

* Q. Who ought to take this sacrament?

A. All Christian people.

* Q. How often ought we to take it?

A. As often as we can.

* Q. How ought we to take it?

A. With an humble, loving heart, sorry for sin.

* Q. Is it not very wicked for people to take the sacrament when they live in known sin; and, in particular, if they have any quarrel, or grudge against one another?

A. Yes; if we take the sacrament so, we make it worse for us.

THE LORD'S PRAYER.

Our Father who art in heaven, hallowed be thy name : thy kingdom come : thy will be done on earth, as it is in heaven : give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation, but deliver us from evil ; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE TEN COMMANDMENTS.

I.

Thou shalt have no other gods before me.

II.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them ; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and showing mercy unto thousands of them that love me and keep my commandments.

III.

Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.

IV.

Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.

V.

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI.

Thou shalt not kill.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbor.

X.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass; nor any thing that is thy neighbor's.

SELECT PASSAGES OF SCRIPTURE.

THE LORD'S SUPPER.

The Lord Jesus, the same night that he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Cor. xi. 23-28.

DUTY TO A BROTHER OR SISTER IN THE CHURCH.

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican. Matt. xviii. 15-17.

DUTIES OF HUSBANDS AND WIVES.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the

wife, even as Christ is the head of the Church. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.

Husbands, love your wives, even as Christ also loved the Church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. . . . Let every one of you, in particular, so love his wife even as himself; and the wife see that she reverence her husband. Eph. v. 22-33.

DUTIES OF PARENTS AND CHILDREN.

Children, obey your parents, in the Lord; for this is right. Honor thy father and mother, that it may be well with thee, and thou mayest live long on the earth.

And ye, fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Eph. vi. 1-14.

DUTY OF SERVANTS.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart. Eph. vi. 5, 6.

Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God, and his doctrine, be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. 1 Tim. vi. 1, 2.

DUTY TO THOSE WHO INJURE US.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Matt. v. 38-44.

OUR DUTY TO ALL MEN.

All things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets. Matt. vii. 12.

OF ADULTERY.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Matt. v. 27, 28.

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read that he which made them at the beginning, made them male and female; and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? What therefore God hath joined together, let not man put asunder. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery. Matt. xix. 3-9.

AGAINST THEFT AND OTHER CRIMES.

Every one that stealeth shall be cut off. Zech. v. 3.

Whoso is partner with a thief hateth his own soul. Prov. xxix. 24.

By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish. Hosea iv. 2, 3.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived. Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. vi. 9, 10.

AGAINST SWEARING AND SABBATH-BREAKING.

But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay nay, lest ye fall into condemnation. James v. 12.

Ye bring more wrath upon Israel, by profaning the Sabbath. Neh. xiii. 18.

AGAINST LYING.

All LIARS shall have their part in the lake that burneth with fire and brimstone, which is the second death. Rev. xxi. 8.

Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city, (*heaven.*) For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, AND WHOSEVER LOVETH AND MAKETH A LIE. Rev. xxii. 14, 15.

ORIGINAL HYMNS.

HYMN 1. 4 lines 7s.

1 Children, join with one accord,
Join in praises to the Lord :
Join to sing the Saviour's name,
Sing hosanna to the Lamb.

2 Hail him Prophet, Priest, and King ;
Louder, sweeter, children, sing :
Hail him by his fav'rite name,
Sing hosanna to the Lamb.

3 Men, and women, join to raise
Loud hosannas to his praise :
Praise the great Redeemer's name,
Sing hosanna to the Lamb.

4 Praise him, all ye hosts above,
Praise him, praise him for his love :
Glory give to Jesus' name,
Hallelujah to the Lamb.

HYMN 2. 8 lines 7s.

1 May a little child at prayer
Hope to meet with Jesus there ?
Tell me, Christians, can it be ?
Can the Lord come down to me ?
When, alas ! I have been bad,
And my heart feels sore and sad,
And I know not what to say,
Will he bless me if I pray ?

2 Yes : he 'll meet thee, little one :
Bid thy doubts and fears be gone :
Yes, he 'll bless thee if thou pray,
Though thou know'st not what to say.
For the love he bears to thee,
By the cross on Calvary,
He will meet thee, he will bless,
He will bid thee go in peace.

HYMN 3. C. M.

- 1 As Jesus his disciples taught
His Father's will to do,
Parents their little children brought,
That he might bless them too.
- 2 "Forbid them," the disciples cried,
"Nor make them any room:"
"Forbid them not," the Lord replied,
"But suffer them to come.
- 3 "Who than the lambs, the Shepherd's care,
More fitly might receive?
And these my heavenly kingdom share.
I bless them, and they live."
- 4 Then in his arms he took them up,
And on them laid his hands:
Joy to the world for Israel's hope,
And Jesus' kind commands.

HYMN 4. S. M.

- 1 There is a narrow way
That leads to heaven and God;
But sinners love to go astray,
And take a broader road.
- 2 They will not seek the Lord,
And pray to be forgiven:
They will not mind his holy word,
And so they miss of heaven.
- 3 Lord, we are sinners, too:
But O, our sins forgive!
And teach us what we ought to do,
And how we ought to live!

HYMN 5. L. M.

- 1 In every place The God of grace
Is very near To hear our prayer;
And all we say, By night or day,
And all we do, He knows it too.

2 Then let us try From sin to fly,
And speak and do What's right and true;
And since God hears Our humble prayers,
Still let us pray, Both night and day.

HYMN 6. S. M.

1 Lord, teach me how to pray
Teach me to love it too:
And grant thy Holy Spirit may
Make all my nature new.

2 I want to be thy child,
I want my sins forgiven:
I want a spirit meek and mild,
I want to get to heaven.

3 Do show me, Lord, the way;
And guide me on the road;
And let me never go astray
Till I get home to God.

HYMN 7. L. M.

1 Alas! how soon, and we must die!
We fear to think of death so nigh:
Our body dust, our life a breath,
Alas! how soon we sink in death!

2 But let us humbly trust the Lord,
And love his grace, and mind his word:
The dust shall rise, and death may be
The gate of heaven to you and me.

SELECTED.

HYMN 8. 4 lines 7s.

1 Poor and needy though I be,
God, my Maker, cares for me:
Gives me clothing, shelter, food;
Gives me all I have of good.

2 He will listen when I pray,
He is with me night and day,
When I sleep, and when I wake,
Keeps me safe for Jesus' sake.

3 He who reigns above the sky
Once became as poor as I:
He whose blood for me was shed
Had not where to lay his head.

Though I labor here a while,
He will bless me with a smile;
And when this short life is past,
I shall rest with him at last.

HYMN 9. C. M.

1 O that the Lord would guide my ways,
To keep his precepts still!
O that my God would grant me grace
To know and do his will!

2 O send thy Spirit down to write
Thy law upon my heart!
Nor let my tongue indulge deceit,
Nor act the liar's part!

3 Make me to walk in thy commands,
'Tis a delightful road:
Nor let my feet, or heart, or hands,
Offend against my God.

HYMN 10.

L. M.

- 1 This day belongs to God alone,
He chooses Sunday for his own;
And we must neither work nor play,
Because it is the Sabbath-day.
- 2 'Tis well to have one day in seven,
That we may learn the way to heaven;
Or else we never should have thought
About religion as we ought.
- 3 Then let us spend it as we should,
In serving God and being good;
And not forget when Sunday's gone
What texts the sermons were upon.
- 4 We ought, to-day, to learn and seek
What we may think of all the week,
And be the better every day
For what we hear our teachers say.
- 5 And every Sabbath should be passed
As if we knew it were our last;
For what would dying sinners give
To have one Sabbath more to live!

HYMN 11.

8, 7, 8, 7, 4, 7.

- 1 Come, ye sinners, poor and needy,
Weak and wounded, sick and sore,
Jesus ready stands to save you,
Full of pity, love, and power:
He is able,
He is willing: doubt no more.
- 2 Now, ye needy, come, and welcome,
God's free bounty glorify:
True belief, and true repentance,
Every grace that brings you nigh,
Without money,
Come to Jesus Christ and buy.
- 3 Come, ye weary, heavy laden,
Bruised and mangled by the fall,
If you tarry till you're better,
You will never come at all:
Not the righteous,
Sinners Jesus came to call.

HYMN 12. 6, 6, 6, 6, 8, 8.

- 1 Arise, my soul, arise,
Shake off thy guilty fears;
The bleeding Sacrifice
In thy behalf appears:
Before the throne my Surety stands,
My name is written on his hands.
- 2 He ever lives above,
For me to intercede;
His all-redeeming love,
His precious blood, to plead:
His blood atoned for all our race,
And sprinkles now the throne of grace.
- 3 Five bleeding wounds he bears,
Received on Calvary:
They pour effectual prayers,
They strongly speak for me:
Forgive him, O forgive, they cry,
Nor let that ransomed sinner die.
- 4 The Father hears him pray,
His dear anointed One:
He cannot turn away
The presence of his Son:
The Spirit answers to the blood,
And tells me I am born of God.
- 5 My God is reconciled,
His pard'ning voice I hear:
He owns me for his child,
I can no longer fear:
With confidence I now draw nigh,
And Father, Abba, Father, cry.

HYMN 13. C. M.

- 1 Alas! and did my Saviour bleed?
And did my Sovereign die?
Would he devote that sacred head
For such a worm as I?
- 2 Was it for crimes that I have done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

3 Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died,
For man, the creature's, sin!

4 Thus might I hide my blushing face,
While his dear cross appears;
Dissolve my heart in thankfulness,
And melt mine eyes to tears.

5 But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away,
'Tis all that I can do.

HYMN 14.

7s.

1 Loving Jesus, gentle Lamb,
In thy gracious hands I am:
Make me, Saviour, what thou art,
Live thyself within my heart.

2 I shall then show forth thy praise,
Serve thee all my happy days:
Then the world shall always see
Christ, the holy Child, in me.

HYMN 15.

L. M.

1 Jesus, my all, to heaven is gone,
He whom I fix my hopes upon:
His track I see, and I'll pursue
The narrow way, till him I view.

2 The way the holy prophets went,
The road that leads from banishment,
The King's highway of holiness,
I'll go, for all his paths are peace.

3 This is the way I long have sought,
And mourned because I found it not:
My grief a burden long has been,
Because I was not saved from sin.

4 The more I strove against its power,
I felt its weight and guilt the more;
Till late I heard my Saviour say,
Come hither, soul, I am the way.

5 Lo ! glad I come, and thou, blest Lamb,
Shalt take me to thee as I am ;
Nothing but sin have I to give,
Nothing but love shall I receive.

6 Then will I tell to sinners round
What a dear Saviour I have found ;
I'll point to thy redeeming blood,
And say, Behold the way to God !

HYMN 16. C. M.

- 1 When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.
- 2 Should earth against my soul engage,
And fiery darts be hurled,
Then I can smile at Satan's rage,
And face a frowning world.
- 3 Let cares, like a wild deluge, come,
Let storms of sorrow fall,
So I but safely reach my home,
My God, my heaven, my all.
- 4 There I shall bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.

HYMN 17. C. M.

- 1 Am I a soldier of the cross,
A follower of the Lamb ?
And shall I fear to own his cause,
Or blush to speak his name ?
- 2 Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas ?
- 3 Are there no foes for me to face ?
Must I not stem the flood ?
Is this vile world a friend to grace,
To help me on to God ?

4 Sure I must fight if I would reign:
Increase my courage, Lord:
I'll bear the toil, endure the pain,
Supported by thy word.

5 Thy saints in all this glorious war
Shall conquer, though they die:
They see the triumph from afar,
By faith they bring it nigh.

6 When that illustrious day shall rise,
And all thy armies shine,
In robes of victory, through the skies,
The glory shall be thine.

HYMN 18. S. M.

1 Hungry, and faint, and poor,
Behold us, Lord, again,
Assembled at thy mercy's door,
Thy bounty to obtain.

2 Thy word invites us nigh,
Or we should starve, indeed;
For we no money have to buy,
No righteousness to plead.

3 The food our spirits want
Thy hand alone can give:
O hear the prayer of faith, and grant
That we may eat and live.

HYMN 19. S. M.

1 A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky;

2 To serve the present age,
My calling to fulfil;—
O may it all my powers engage
To do my Master's will!

3 Arm me with jealous care,
As in thy sight to live;
And O, thy servant, Lord, prepare
A strict account to give!

4 Help me to watch and pray,
And on thyself rely
Assured if I my trust betray,
I shall for ever die.

HYMN 20. 8, 7.

1 Come, thou Fount of every blessing,
Tune my heart to sing thy grace :
Streams of mercy, never ceasing,
Call for songs of loudest praise.
Teach me some melodious sonnet,
Sung by flaming tongues above :
Praise the mount—I'm fixed upon it—
Mount of thy redeeming love.

2 Here I'll raise my Ebenezer,
Hither by thy help I'm come ;
And I hope, by thy good pleasure,
Safely to arrive at home.
Jesus sought me when a stranger,
Wandering from the fold of God :
He, to rescue me from danger,
Interposed his precious blood.

3 O to grace how great a debtor
Daily I'm constrained to be !
Let thy goodness, like a fetter,
Bind my wandering heart to thee.
Prone to wander, Lord, I feel it,
Prone to leave the God I love,—
Here's my heart : O take and seal it,
Seal it for thy courts above.

L. M.

Praise God, from whom all blessings flow ;
Praise him, all creatures here below ;
Praise him above, ye heavenly host ;
Praise Father, Son, and Holy Ghost.

C. M.

Now let the Father, and the Son,
And Spirit be adored,
Where there are works to make him known,
Or saints to love the Lord

CATECHISM

FOR THE USE OF

THE METHODIST MISSIONS.

PART SECOND.

COMPREHENDING A BRIEF OUTLINE OF THE HISTORY
OF REDEMPTION.

BY WILLIAM CAPERS, D. D.,

LATE ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

PUBLISHED BY ORDER OF THE GENERAL CONFERENCE.

REVISED BY T. O. SUMMERS, D. D.

Nashville, Tenn.:

SOUTHERN METHODIST PUBLISHING HOUSE.

1861.

Entered according to Act of Congress, in the year of our Lord 1847, by
JOHN EARLY,
in the Clerk's Office of the Eastern District of Virginia.

C A T E C H I S M.

P A R T II.

C H A P T E R I.

THE CREATION—ADAM AND EVE—GOOD ANGELS—
EVIL ANGELS—HEAVEN—HELL.

QUESTION. How long did it please God to take for the making of heaven and earth?

ANSWER. Six days. And he rested the seventh day from all his work which he had made.

Q. What heaven was it that God made when he made the earth?

A. It was what we see above us: the sun, moon, and stars, and the clear sky.

Q. On which one of the six days did God make man?

A. The sixth day; after he had first made every thing that man could want: light and heat, earth and air, dry land and water, grass and grain, herbs and trees, sun, moon, and stars; and all fishes, birds, and beasts.

Q. How good is God! And when he made man, did he make a great many men at once, or only one man?

A. Only one man: Adam, the father of us all.

Q. And how did he make the woman?

A. He took a rib out of the side of the man, and made it a woman, the mother of us all.

Q. And was this done when God made the man, or was it done afterward?

A. Afterward; and not until the Lord had planted the garden of paradise, and put the man in it to dress and keep it.

Q. What may we learn from this?

A. It may teach us that the man and the woman, his wife, are one; and that the man should provide for the woman, and the woman be a help-meet for the man.

Q. Tell me the very words of the Bible, about how God made man.

A. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Q. Tell me the very words about how God made the woman.

A. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

Q. Is there not another heaven besides that which we see above us?

A. Yes; the heaven of heavens—that good world where God is seen in his glory.

Q. But is not God everywhere present?

A. He is present everywhere, but we cannot see him.

Q. And can they see him in heaven?

A. Yes; they can see him, and are like him. That makes it heaven.

Q. Where is that heaven; and when did God create it?

A. We cannot know where it is, nor when it was created; for it has not pleased God to let us know.

Q. Who live in heaven?

A. The good angels, and the souls of men made perfect.

Q. What do you know of the angels?

A. They are pure and holy spirits; the first and best of God's creatures.

Q. Have they any thing to do with us?

A. Yes; they are all ministering spirits.

Q. But if they are in heaven, how can they minister to us on earth?

A. Because God sends them; and, being spirits, they are as quick as the light.

Q. But can the angels, who are so happy in heaven, be willing to come to minister to men on earth?

A. They will to do just what God wills for them; and they love to minister to us, because God loves us, and Christ died for us.

Q. Are there no evil angels?

A. Yes; there are evil angels, and there is a world of evil.

Q. What are the evil angels commonly called?

A. They are called devils; and that evil world is called hell—the bottomless pit—the lake that burns with fire and brimstone.

Q. What is the chief of the evil angels called?

A. The Devil, Satan, Beelzebub, Apollyon, the Serpent, and the Wicked One.

Q. But did God make that bad world of fire and brimstone, and then make evil angels to live in it?

A. O no! It would be very wicked for us to think so.

Q. How then did there come to be any evil angels, and that evil world?

A. God made all angels good and happy; but some of them sinned, and so made themselves devils.

Q. And did God, after that, prepare a place for them?

A. Yes; when they had made themselves wicked, God cast them down to hell.

Q. Would there have been any hell, if there never had been any sin?

A. No; all pain and misery comes from sin, both to men and devils.

Q. You said that heaven was for the souls of good men made perfect, as well as for the angels, to live in: Will the souls of bad men go to that same bad world where the devils have their place?

A. The very same.

Q. But can men become as bad as devils, that they should go to the same place with them?

A. Quite as bad; for if the fallen angels sinned against more light, yet wicked men sin against more love.

Q. You said that the good angels are ministering spirits; but have the evil angels nothing to do with us?

A. They do us all the harm they can.

Q. What do the Scriptures teach us about this?

A. Be sober, be watchful; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.

Q. But there are a great many evil angels, or devils, and this text mentions only one. How is that?

A. They are all devils; and what is said of one is true of all the rest.

CHAPTER II.

MORE ABOUT THE FIRST TRANSGRESSION—THE FIRST PROMISE OF A SAVIOUR—PRIMITIVE WORSHIP.

[MIGHT it seem as if man was turned out of the garden of paradise for but a little thing, because it was only for eating the fruit of a tree which God had forbidden? Then remember that all sin is deadly. It takes but a little poison to kill the body, and so also it takes but a little sin (if any sin can be called little) to kill the soul. But the sin is great for us to do any thing, no matter what, that God forbids. And what think you? if one commits sin in what seems to be a little matter, but does it for very little, almost for nothing, is he not more guilty than if he had sinned for some great temptation, when every thing seemed to draw or almost force him to it? Now the Lord God had planted in the garden every tree that was pleasant to the sight, or good for food, and all for the use of man. He had every thing, and wanted nothing. One single tree only it had pleased God to keep to himself, that he might prove the man whether he would keep his law or not. And yet he would not spare that one lone tree for God, who gave him all things. He would not spare it, but ate of it. And he ate of it, notwithstanding God had both forbidden him to do so, and forewarned him that in the day he ate thereof he should surely die.]

Q. How could he, who was created in the image of God, make himself such a sinner?

A. The woman was first in the transgression.

Q. But the woman was not less holy than the man. How was she led to commit so grievous a sin?

A. Satan deceived her; telling her that she should not die, but should be more like God, if she ate of the forbidden fruit.

Q. But we have no such commandment now ; and why should it have pleased God to command our first parents not to eat of the fruit of that tree?

A. Because they must needs be under some law to God ; and no other law could have been easier for them to keep than that one.

Q. If Adam had never sinned, he had never died. What was there to keep him always alive?

A. The tree of life.

Q. What was that?

A. It was one of the trees which the Lord planted in the garden.

Q. Did the man and woman die as soon as they had eaten of the tree of the knowledge of good and evil?

A. They lost at once their better life—the life of God in their souls ; but they did not die, as to the life of their bodies, for a long time afterward.

Q. Why did they not die, soul and body, at once?

A. Because Christ undertook for them ; and God would show his forbearance and long-suffering.

Q. How long was it after the first transgression before it pleased God to make it known to man that a Saviour was provided for him?

A. On the evening of the same day that man had sinned, God said that the seed of the woman should bruise the serpent's head.

Q. And what did that mean?

A. The seed of the woman meant Christ ; and to bruise the serpent's head meant that he would destroy the power and poison of the devil.

[It seems to have been mainly by the encouragement of this promise that men first worshipped God with prayers and sacrifices. Much else, also, must have been revealed concerning the will of God and man's duty at that early time, which we now know nothing about. It is enough for us to know that, from the beginning, man worshipped God in the faith of a Re-

deemer to come; and that our Lord and Saviour Jesus Christ was that promised Redeemer.]

Q. But can you think why Christ should have been called the seed of the woman, when, in all the Bible, every one else is reckoned from the man, and not from the woman?

A. Because Christ was to be born of a virgin.

Q. What sort of sacrifices did men, at first, worship God with?

A. They offered tame beasts, such as bullocks, rams, kids, or lambs, for sin-offerings, and the fruits of the earth for thank-offerings.

Q. What did they mean by sacrificing live things?

A. They did it to confess their sins, that as sinners they deserved to die, and that they looked for pardon through the sacrifice of another, who should know no sin.

Q. Could men find forgiveness of sins, and the grace of godliness, before Christ came?

A. Yes, if they believed in the promised Saviour, according to the light which they had.

CHAPTER III.

MORE ABOUT THE FIRST AGE OF THE WORLD—
ABRAHAM: COVENANT WITH HIM—HIS FAITH.

[ADAM'S first son, Cain, was a murderer, and killed his brother Abel, because Abel was a good man, and God blessed him as he did not bless Cain. Enoch, the seventh man (that is, in the seventh generation) from Adam, walked so holily with God, that God took him to heaven without his having to "see death." And the same thing happened to the holy prophet Elijah, about two thousand years afterward. He was taken

up to heaven in a chariot of fire, with horses of fire, borne on a whirlwind. Noah, who lived when the wickedness of man was so great in the earth that it repented God that he had made man, insomuch that he destroyed the whole race of men, except Noah and his family, by a flood—Noah was a just man and holy before God. So that while we see, on the one hand, that, by the first transgression, man fell at once so entirely from God, that nothing was too bad for him to do, we see also, on the other hand, that there was grace enough given to make men holy, and fit them for heaven, if they improved it as they were taught of God.

It was about the middle of the time between the first transgression and the coming of Christ, that it pleased God to renew the promise of Christ to Abraham, and establish it with a solemn covenant. And it also pleased God to deal with him, in all his life, in such a manner as to shadow forth the nature of Christ's kingdom, and its dominion in them that believe. Abram (for that was his name at first) was seventy-five years old when he was called to leave his father's house, and kindred, and country, and go to an unknown land which God would show him. And he was promised a great name, and to be made a great nation, and that all the families of the earth should be blessed in him. This call he obeyed, and went forth, not knowing whither he went. Ten years afterward, it pleased God to renew the promise to him; he still having no child, nor a foot of land, nor any certain dwelling-place. And after yet fourteen years more, when he was full ninety-nine years old, and had no child, and was still a wanderer, dwelling in tents, but trusted faithfully in God, the covenant was renewed to him, and he received the sign of circumcision for a seal of the covenant. Now also his name was changed from Abram to Abraham, and he was assured that his wife Sarah, though past

age, should bear him a son at that time the next year, who should inherit the blessings of the covenant after him. But the birth of Isaac did not change the ground of Abraham's faith. God still dealt with him so as to leave no other support for his faith but the word of promise only. He was not allowed to settle himself long at a time, at any place, nor to possess any of the land which was covenanted to him; and Isaac was not yet grown up to manhood when he was required to offer him up for a burnt-offering. True, God did not suffer him to take the life of the lad; but it was not till Abraham had bound him, and laid him on the altar, and taken the knife, and stretched forth his hand for the stroke of death, that it pleased God to arrest him by a voice from heaven, accepting the sacrifice as if actually offered, and sparing to the patriarch his only son. Then was Abraham more blessed than ever, and the covenant was confirmed to him with an oath. Still, however, he was to live by simple faith, trusting only in the word of God, without any helps from nature. And so Isaac did not marry his wife Rebecca till he was forty years old; and she bore him no child till twenty years afterward, when Jacob and Esau were born, and never any other. Isaac was seventy-five years old, and Jacob fifteen, when Abraham died; he having lived a hundred and seventy-five years.

And now, when Abraham had fulfilled the end of his calling, giving an example of simple faith and implicit obedience to the end of his life, it pleased God to hasten the fulfilment of the promise concerning his posterity, and the land they should inherit. Jacob became the father of the twelve patriarchs: Reuben and Simeon, Levi and Judah, Joseph and Benjamin, Issachar and Zebulun, Dan and Naphtali, Gad and Asher; of whom came the twelve tribes of Israel. Joseph's brethren sold him into Egypt; but God was

with him, and made him governor over all the land. Meanwhile a grievous famine in the land of Canaan, where Jacob (now called Israel) dwelt, obliged him to send his sons into Egypt to buy corn. They bought it of Joseph; he made himself known to them; and Jacob, and all his house, were removed into Egypt. Here they sojourned upward of two hundred years; at first in great prosperity, but, toward the last of the time, under great oppression, which grew into cruel bondage. But the blessing of God was with them, and they were multiplied more than any other people. Their persecutions kept them from mixing with the Egyptians, and made them remember the God of Abraham. They cried to him, and he delivered them by the hand of Moses and Aaron, his servants. Egypt was plagued with judgments for their sake; and they were brought out with a high hand, six hundred thousand men, besides women and children.]

Q. Before there was any written word of God, as we now have it in the Bible, how did it please God to make his will known?

A. By the ministry of angels.

Q. How was that?

A. Sometimes in dreams and visions of the night, sometimes by voices, and sometimes by an angel appearing and speaking as a man.

Q. Have we any reason to believe in such things now?

A. No: the Bible stands now in place of every thing else, as the rule of our faith and practice.

Q. But may not one still be converted in a dream, or by hearing a voice, or seeing some strange thing?

A. The Bible teaches not so.

Q. What is said in the Bible about dreams?

A. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the Lord.

Q. But if we may not hear voices, and see strange sights, how do the angels any longer minister to us?

A. They minister as angels, not as men—as pure spirits, helping us to think right and feel right, but not as if they had bodily parts as we have.

Q. But do they not also take care of us, and guard us from danger?

A. Yes, they do; but this also they do in a manner like themselves: we neither see them nor hear them.

Q. Which one of the holy men of old did God covenant with that in his seed all the families of the earth should be blessed?

A. Abraham.

Q. Is there any thing in the New Testament to prove that this seed meant Christ?

A. It is written, He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.

Q. How long was it from Adam to Abraham?

A. About two thousand years.

Q. And how long from Abraham to Christ?

A. About two thousand years more.

Q. Did Abraham live before or after the flood?

A. After the flood, from four to five hundred years.

Q. We said that it pleased God to deal with Abraham in such a manner as to shadow forth the nature of Christ's kingdom among men, and how it is maintained in us. How was that?

A. Abraham believed God, trusted in him, and lived by the word of God which he believed.

Q. Can you tell us more?

A. As Abraham had great faith, he also had great trials; but, as his faith did not fail him, his trials only served to make it stronger, and proved his greatest blessings.

Q. We would still learn more about it.

A. If the promise seemed to tarry, still Abraham

knew that the word of God was faithful, and he waited in obedience for it, just as it pleased God.

Q. What was most remarkable in Abraham's faith?

A. It was so simple. He believed, and lived, by what God promised or commanded, against every thing else, just as if there had been nothing against it.

CHAPTER IV.

ISRAEL BROUGHT OUT OF EGYPT—THE LAW GIVEN.

[WHEN God brought up Israel out of Egypt, he did it with signs and wonders, that it might appear to be the work of his almighty power, and not at all their own doing. He plagued Pharaoh and all Egypt with his judgments, for Israel's sake; he made a way for them through the Red Sea, and carried them over dry-shod, while the Egyptians he drowned; he fed them with bread from heaven, and gave them abundance of water in the wilderness, where there was no water; he gave them his law or ordinances at Mount Sinai, at the hand of his servant Moses; and he would soon have given them rest in the land of Canaan, if they would have been obedient. But they would not. For all the wonders which had been wrought for them, they proved to be perverse and rebellious; and so, after they had been brought to the borders of Canaan, God turned them back to wander in the wilderness till all the men of that generation had died, except Caleb and Joshua only. Moses himself was only allowed to see the land of promise, but not to enter into it, before he died, by the will of God. Joshua was put into Moses's place, as captain and judge over Israel; and under his management, by the good hand of God upon them, was Israel planted in Canaan, forty years after their

coming out of Egypt. The country was conquered, the land divided among their tribes, and Israel was given a place and a name among the nations. As in their coming out of Egypt, so in their entering into Canaan, and getting it in possession, every thing was done by miracle. Jericho was taken by its walls falling down at the sound of rams' horns, blown by the priests, and the people shouting with a great shout. God fought their battles, and they did little more than take possession of what he conquered for them.]

Q. But we wish to know something in particular about the giving of the law at Mount Sinai; for that, above every thing else of this age, it concerns us to know. How long was it after the covenant with Abraham before the law was given at Mount Sinai?

A. Four hundred and thirty years.

Q. And how long was it after Israel left Egypt before the law was given?

A. Fifty days.

Q. And how did it please God to do, in giving them his law?

A. He first called Moses up into the mount, and commanded him to put the people in mind of all the great things he had done for them, and to tell them that, if they would be obedient, he would bless them above all people.

Q. And when Moses told this to the people, what did they say?

A. They promised to do all that God commanded them; and Moses told the Lord what the people had said.

Q. And how then?

A. God commanded Moses to sanctify the people, and to fix bounds round about the mountain; for that in three days he would come down, in sight of them all, upon Mount Sinai.

Q. Why was Moses to set bounds round about the mountain?

A. Because neither man nor beast might touch it, or they would be put to death.

Q. What happened on that great day when God revealed himself to Israel?

A. First, there were thunderings and lightnings, and a thick cloud upon the mountain, and the sound of a trumpet, so that all the people trembled; and Mount Sinai was all on a smoke, and quaked greatly, because the Lord came down upon it in fire. And the Lord called Moses up into the mountain; and Moses went up.

Q. What was the first charge which the Lord gave the people by Moses?

A. The Lord commanded Moses to charge the people, lest they should pass the bounds set about the mountain, and many of them perish; and to charge the priests to sanctify themselves, lest he should break forth upon them.

Q. After Moses had delivered these charges to the people and the priests, what happened next?

A. Then it pleased God to utter the law of the ten commandments, with a loud voice, and there were thunderings and lightnings, and the voice of a trumpet waxing louder and louder, and the mountain quaking and smoking. And the people saw and heard, and were greatly afraid, and stood afar off.

[It seems that each one of the ten commandments was uttered with a mighty voice, as from heaven, that all the people might hear every word distinctly. And after the utterance of each commandment, or as soon as all the ten had been uttered, the thundering and lightning, and sound of a trumpet, and the thick darkness covering the mountain, grew more and more awful. So that the people, who at the beginning had to be cautioned against being too curious, and passing the

bounds set around the mountain, now drew back, overwhelmed with awe and amazement at the majesty of God.]

Q. But what more took place?

A. The people, not able to bear the terror of receiving the law at the mouth of God, prayed that Moses might be permitted to stand between them, to receive the commandments from God, and give them to the people.

Q. And was this done?

A. Yes; it pleased God to suffer the people to stand afar off, while Moses, alone, drew near to the thick darkness where God was.

Q. Were not the ten commandments given in another way besides by the voice from heaven?

A. They were written on two tables of stone.

[They were written on tables of stone two different times. Moses was called up to meet with God in the mount three several times after the loud voice uttering the ten commandments. *The first* of these three times, he received, for the people, the STATUTES which were to govern them as a nation, and which he wrote down in a book, as he received them from God. *The second time*, he received ordinances concerning the worship of God; which, also, he wrote down in a book. And, at this time, it pleased God to give him the law of the ten commandments, on two tables of stone; concerning which the Scriptures teach us, that "the tables were the work of God, and the writing was the writing of God, graven upon the tables." But as Moses was a long time in the mountain, the people, growing weary of waiting for him, or thinking he had been consumed in the burning fire which was upon it, made a golden calf, and began to worship it; on which God sent him down to put a stop to their idolatry. But when he came in sight of that shocking scene, he cast the tables out of his hands, and they were broken to pieces on

the ground. The people were brought to repentance; and Moses was commanded to hew two other tables, like those which had been broken, and to come up into the mount, bringing the tables with him. This was *the third time* that he was called up into the mountain, after the first utterance of the commandments with the voice of God; and God gave them to him a second time, written on the two tables of stone which he had prepared to receive them. At this time, also, it pleased God to add several precepts concerning religion, and to enjoin, particularly, a strict observance of the weekly Sabbath, and the feast of the passover.

Concerning the ordinances commonly called the ceremonial law, they were given not only to serve for public worship, and to preserve the people from idolatry, but especially to show, as in a shadow, the great object of their faith in the sacrifice of him who was to come, our crucified Redeemer. Their sanctuary and high-priest, altar and sacrifices, were to fix in their minds a conviction of sin, and that as sinners they had need of a Mediator, and an atoning sacrifice, greater and better than the sons of Aaron, and the blood of bulls and of goats. We cannot here take notice of all that was observed and done, but we will notice the passover, and the sacrifice of the scape-goat, as samples of those ordinances.

The last of the judgments of God upon Egypt was the killing of the first-born. It was the night before the Israelites left Egypt. At midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, the king, to the first-born of the meanest of the people, and of all their cattle. And the passover was instituted at that time, as a sign between God and Israel, that they might be preserved from the destroying angel. And this was the manner of it: Every family was to take a lamb, a male, without blemish, and kill it; and dipping a bunch of hys-

sop in the blood, sprinkle it on the head-piece and posts of their door; and the flesh of it they were to eat, roasted with fire, with unleavened bread and bitter herbs. It was a sacrifice to the Lord, with this peculiarity, that it was offered by families, and every father acted as a priest in the offering of it. And the pass-over, thus instituted, was afterward made a perpetual memorial, by God's special commandment; to be observed, at its time, from generation to generation, throughout all Israel. So Paul says, Christ, our Pass-over, is sacrificed for us; and Christ, our Lord, said of himself, "He that eateth me, even he shall live by me." He is the Lamb, without spot or blemish, whose sprinkled blood is the safety of the soul.

The sacrifice of the scape-goat was as follows: Besides the daily sacrifices, morning and evening continually, there was one day in the year when a special and extraordinary sacrifice was offered, with the greatest solemnity, for the sins of all the people. After the high-priest had first offered a bullock as a sin-offering for himself, and was come to the place of sacrifice to make atonement for the people, the whole congregation brought two kids of the goats, and delivered them to him as a sin-offering to the Lord; and he, receiving them of the people, on behalf of the whole congregation of Israel, presented them, both together, before the Lord; and then, casting lots, he sacrificed one of them in the usual manner, and having sprinkled the blood upon the mercy-seat and before it, he presented the kid on which the lot fell to be the scape-goat alive before the Lord, and, laying both his hands upon its head, he confessed over it all the sins of the children of Israel, putting them, as it were, upon the head of the goat, and sent him away, by a fit man, into a land not inhabited. Here there were two animals, constituting one sacrifice; and in such a manner as that only one of them suffered death, while the other

was deemed suitable to bear away the sins of the people to a land unknown. A remarkable type of the sacrifice of Christ, in whom two natures, the human and the Divine, were united for our redemption; and of whom the Scriptures testify, that He liveth, and was dead, and is alive for evermore.]

CHAPTER V.

FROM JOSHUA TO CHRIST.

[AFTER the Israelites were planted in Canaan, God gave them judges for their chief rulers, for the space of four hundred years, from Joshua to Samuel. They then cried for a king, and he gave them Saul to be their king. Samuel, the last of their judges, was one of the holiest of men, and a prophet. The judges generally ruled well; but, except David and a few others, the kings were bad men, and did the people much harm. They had kings, from Saul to Zedekiah, for the space of five hundred years. And then the kings, and the chief of the people, and the priests, were grown so very wicked, that no help could be found, but the nation had to be broken up for a time. And so God delivered them into the hands of the Chaldeans, who wasted their country, sacked their cities, destroyed Jerusalem and the temple, and carried them away captive to Babylon. But all this while, God had been sending them prophets, to reprove them for their sins, and warn them of the judgments which should overtake them if they repented not. But they despised the word of the Lord, persecuted the prophets, and made themselves worse by the very means which the goodness of God was employing to make them better. There was no help for their wickedness; and

they were broken up, and held in captivity in Babylon for seventy years. After this, they were suffered to return to the land of their fathers; but they had never again a kingdom of their own, but had governors over them, of the tribe of Judah, till the coming of Christ—upwards of five hundred years.]

Q. Can you tell what was the cause of the Jews becoming so wicked as they were?

A. They turned away from the worship of God to the worship of idols.

Q. And was it easier, or happier, for them to serve idols than the true God?

A. O, no! They even made their children pass through the fire to the false god Moloch.

[The way of transgressors is hard. The feasts of their idol-worship were full of lust and drunkenness; but the idolatry which one day made them drunk, would, on another day, roast their children. But so, we may say, it still is. Men go into sin for pleasure; and their pleasures make them vile, till they have lost all power over their lusts; and so they will only go on in sin, cost what it may.]

Q. Tell us the names of some of the prophets?

A. Samuel and David, Elijah and Elisha, Isaiah, Jeremiah, Ezekiel, and Daniel.

Q. Isaiah, Jeremiah, Ezekiel, and Daniel, are called the greater prophets; and their prophecies make up a large and most precious portion of the Old Testament Scriptures. There are twelve others of the prophets, whose prophecies form twelve shorter books of the Old Testament, and who are called the lesser prophets. Can you tell their names?

A. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

[Malachi was the last of the prophets. There was no other after him till John the Baptist; who was born

six months only before the birth of Christ, and about four hundred years after Malachi prophesied. John's great commission was one between that of a prophet and an apostle; and his ministry formed the link of connection between the dispensations of the law and of the gospel. It was his office "to prepare the way of the Lord," not merely by prophesying that he was to come, but by bearing witness that he was already come; and Christ did honor to his ministry by being baptized by him.]

Q. But, seeing that Christ was Lord of all, and John himself bore witness that he was not worthy so much as to unloose the latchet of his shoes, why should he have gone to John to be baptized of him?

A. He did it to fulfil all righteousness, and for an example to others.

Q. But Christ, being God, was he not above all ordinances?

A. Christ was man, no less than he was God, and as man he must needs fulfil all righteousness; that is, all that God judged right for man to do.

Q. True; as God sent John to baptize with water, all men were bound to be baptized of him. And so it is said, that the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. And was Christ circumcised also?

A. Yes; for the same reason that he was baptized. He must needs fulfil all righteousness.

[Paul says, that "Christ was made under the law, to redeem them that were under the law." If he was made under the law, he must have been subject to its ordinances; nor could he have redeemed others from under the law, if that law had had any thing against him, as one who was under it, but who did not keep it. It is the same as to the matter of his being baptized. Moses and John were both from God; each at his time, and for the ends intended. Both had

God's authority, and both referred to Christ: one at a distance, and the other near at hand. If, therefore, either as to circumcision or the baptism of John, Christ had not complied with the sacred ceremony, he being a Jew, as to his human nature, would have made himself an offender.]

Q. But you said, also, that he did it for an example. How for an example? Ought Christian people to be baptized with the baptism of John?

A. By no means; no more than they ought to be circumcised because Christ was. For both circumcision and the baptism of John have had their use, each in its time, and have passed away.

Q. How then was Christ baptized by John for an example to others? What did the example mean?

A. It was an example to all the Jews, at that time, for them to do as he did, in that very thing. And it was an example for all men, at all times, so far as it shows that no man may put off the law of God.

Q. But did Christ ever institute any other baptism than the baptism of John?

A. Most certainly he did; after his resurrection, when he said to his apostles, "All power is given unto me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Q. But may not that have been the same as if he had told them to baptize with the baptism of John?

A. Not at all; for John did not baptize in the name of the Father, Son, and Holy Ghost, nor even in the name of the Lord Jesus. But he baptized, saying unto the people that they should believe in him who was to come after him.

Q. Where do we learn this?

A. In the nineteenth chapter of the Acts of the Apostles; where we are taught, also, that the disciples

of John did not so much as know that there was any Holy Ghost.

Q. Have we any reason to believe that the apostles ever considered John's baptism as the Christian baptism?

A. Certainly not. Nor was it possible for them to take it for Christian baptism, when it was not instituted by Christ, nor administered as Christ commanded his disciples to baptize.

Q. Would one of the apostles have baptized John's disciples over again?

A. Yes, certainly; and Paul did baptize some of them, as we learn from the Acts of the Apostles.

CHAPTER VI.

CHRIST—HIS INCARNATION, FASTING AND TEMPTATION, AND MINISTRY—THE APOSTLES.

[GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He is called in the gospel by John, THE WORD; and we are taught that he was in the beginning with God, and was God, and that all things were made by him. And so, in the Epistle to the Colossians, it is written, that "by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist." And the same apostle, teaching the Philippians a lesson of charity and humility, and enforcing it by an appeal to the greatest example, says, "Let this mind be in you which was also in Christ Jesus; who, being in the

form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”]

Q. But how could the Son of God thus humble himself, and be made man?

A. It is a great mystery. We only know that he was conceived by the power of the Holy Ghost, and was born of the Virgin Mary.

Q. Jesus, our Lord, was born in Bethlehem, a town belonging to the tribe of Judah, not far from Jerusalem; according to the prophecy of Micah: “Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.” Yet he was commonly called Jesus of Nazareth, or the Nazarene. Why was he called thus?

A. Because, though he was born in Bethlehem, he was brought up at Nazareth, in Galilee.

Q. How old was Jesus when he began to preach and work miracles?

A. About thirty years old.

Q. How long did he continue in the work of his ministry, before he offered himself up on the cross for us?

A. About three years.

Q. After our Lord was baptized by John, and there came a voice from heaven, saying, “This is my beloved Son, in whom I am well pleased,” what happened next, before he began his ministry?

A. He was led up of the Spirit into the wilderness, to be tempted of the devil. And, before the temptation, he fasted forty days and forty nights.

Q. But why should the holy, blessed Jesus have

been tempted; and the Holy Spirit have been consenting to it?

A. To show us, in his being tempted, that he was made like us, (only without sin,) and that he is able to succor us in all our temptations.

Q. And why did he fast forty days and forty nights before his temptation?

A. To teach us how to meet our trials and temptations.

Q. Ought we to fast, then, so long a time?

A. No; we could not do it. That was the fast of the Son of God; but we can only fast as feeble men who cannot bear much.

Q. After the temptation, when Jesus began preaching to the people, how did he begin his first sermon?

A. Seeing the multitude, he went up into a mountain, and his disciples first coming to him, he opened his mouth, and taught them, saying, "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."

Q. Did the enemies of our Lord find any fault with his preaching?

A. No; they could not.

Q. What did they pretend against his miracles?

A. They pretended that he cast out devils by Beelzebub, the prince of the devils.

Q. What were the names of the twelve apostles?

A. Simon, (commonly called Peter,) and Andrew

his brother, James, and John his brother, Philip and Bartholomew, Matthew and Thomas, James, (the son of Alpheus,) and Simon called Zelotes, Jude, (sometimes called Judas,) and Judas Iscariot, who betrayed Jesus.

Q. Did our Lord ever send forth the twelve apostles to preach and work miracles, while he was himself preaching and working miracles?

A. He did. And he appointed seventy other disciples also, and sent them forth, two and two, before him, and said, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

Q. What did they preach?

A. The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Q. What seems to have been our Lord's first object in sending them forth?

A. To call the attention of the people to his own ministry.

Q. And were the apostles, or the seventy, employed in this way all the time that Christ himself was?

A. No; it was only for a short time.

Q. Did the apostles ever afterward receive any other commission to preach the gospel than that one?

A. Yes; after our Lord was risen from the dead, when he said unto them, "All power is given unto me in heaven and in earth; go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Q. And when Jesus had told them this after his resurrection, did they go at once abroad to preach to all nations?

A. No, not at once; for he also told them that they must tarry in Jerusalem till they should be endued with power from on high.

Q. What power was that for which they had to wait?

A. It was the power of the Holy Ghost, which came upon them on the day of Pentecost.

Q. What became of the disciples, and even the apostles, after our Lord delivered himself up to his enemies?

A. The disciples were scattered, and even the apostles forsook him and fled; according to the prophecy of Zechariah: "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts. Smite the Shepherd, and the sheep shall be scattered."

CHAPTER VII.

THE CRUCIFIXION OF CHRIST.

[OUR blessed Lord having fulfilled the work of his ministry, the time came for him to be offered up; according to what had been prophesied by Isaiah: "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." And the same prophet had said again, "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." It was the time of the passover when Christ, our Passover, (whose blood is our redemption, and his flesh the life of the world,) came up to Jerusalem to attend the feast, and to offer the sacrifice of himself. He ate of the pass-

over with his disciples, and then, having taken bread, he blessed it, and broke it, and gave it to them, saying, Take, eat; this is my body which is broken for you; this do in remembrance of me. And, in like manner, he took the cup, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. Then, having sung a hymn, he went out, with his disciples, to the Mount of Olives. Here, at the foot of the mountain, there was a garden called Gethsemane, and entering into it, he took Peter, and James, and John apart from the rest, and then, going a little aside from these three also, he fell on his face and prayed, saying, "O, my Father! if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt." Three several times he repeated this prayer, saying the same words; and so great was his agony, that his sweat was as it were great drops of blood falling to the ground. And there appeared an angel from heaven strengthening him. After this he returned to his disciples; and then came Judas, (who had not come with him to the mountain, but had gone to the chief-priests to betray him,) leading a multitude with swords and staves, to take him. Jesus, therefore, knowing what was to follow, stood forward, and said unto them, "Whom seek ye?" They answered, "Jesus of Nazareth." Then said Jesus, "I am he." And, as he spoke, they staggered backward, and fell to the ground. After that, he yielded himself into their hands, saying, "I have told you that I am he; if therefore ye seek me, let these" (meaning his disciples) "go their way." And now began the hour and the power of darkness. They took Jesus, and, binding him, led him away to Annas and Caiaphas, the chief-priests, where they passed the night, waiting for the morning, when they should take him to the Sanhedrim, the highest court of the Jews, to try him. The morning came, and they made short work of it.

They condemned him to death. But death itself could not satisfy their malice, without adding to it extreme torture, and they determined that he should be crucified. This was the most cruel of all deaths, and was held in the greatest abhorrence. None but the vilest of offenders suffered it; and then, not unless they were slaves. But the persecutors of Jesus could overleap all bounds. They pretended to execute him out of zeal for their laws, because, they said, he was guilty of blasphemy; and yet, setting aside their own laws, they carried him to Pilate, the Roman governor, and a heathen man, that they might get from him, not from the laws of God, authority to crucify him. But Pilate declared him innocent, and sought to release him; till, finding that the chief-priests and elders could not be appeased, and that there was danger from the uproar of the people, he took water, and, washing his hands before them all, protested that he was innocent of his blood. And so he delivered him into their hands, that they might crucify him; while they cried aloud, "His blood be upon us and upon our children!" Never was there a trial like this. It was late at night before Jesus was carried to Caiaphas, the high-priest; and it must have been after daylight, hardly before six o'clock in the morning, that he was brought before the Jewish court; but so fierce and eager was their hatred, that the whole case was concluded, and the sentence of death was passed upon him, and he was nailed to the cross, by noon of the same day. And all this in so short a time, notwithstanding the delays occasioned by Pilate, in sending him to Herod, and, after Herod had sent him back again, dallying with the Jews to let him go. Meanwhile the Saviour was subjected to every form of abuse. At the house of Caiaphas he had been all night the sport of his enemies; and during the morning, he was driven hither and thither, to the Sanhedrim, to Pilate, to Herod, and back again

to Pilate; mocked, derided, spit on, his temples dishonored with a crown of thorns, and his back torn by scourging. It was as if the world of sinners were in league with the world of fallen angels, to do the utmost wrong to the Son of God, the seed of the woman. We overlook ourselves when we ascribe it all to the Jews. Jesus could not have been crucified at all, if a Gentile governor had not given sentence against him; and this he did, protesting as he did it that it was unjust. Those were Gentile soldiers, too, who put the crown of thorns upon his head, mocked him, smote him, and spit upon him. The world was there, as if come together to lay both hands—the hand of the Jews and the hand of the Gentiles—on the head of the victim who was to bear their sins away to the land of forgetfulness. But, alas! there was no confession of sins; and the deed actually done, was as if Jews and Gentiles, priests and people, high and low, rich and poor, Pharisees, Sadducees, Herodians, men of all sects, and men of no sect at all, offended at the purity of Jesus, would rid themselves by violence of his teaching and example; too true, as they were, to be disproved, and too holy for them to endure.

We have seen how Jesus, our Redeemer, suffered in the garden of Gethsemane for our sins; how he was all night worried and abused, without rest or refreshment, at the house of Caiaphas; and how all the morning he was harassed, as a lamb among wolves, till he was sentenced to death, and led away to be crucified. If, then, we might regard him as a man merely, we should expect to find him faint and exhausted; but the remembrance of his miracles, and the conviction that he was the Son of God, seem absolutely to forbid it. Nevertheless, such was actually the case; insomuch that he was not able to carry the cross to the place of crucifixion, as was customary for all to do who were to be crucified. It seemed not a mere hiding of his power, but a posi-

tive want of strength; such as, in his circumstances, would have been natural to an ordinary man, worn down with watching, anxiety, and fatigue. How amazing is this! that he who, at the very moment of giving himself into the hands of his enemies, smote the whole multitude of them with a word, casting them down to the ground as with thunder—he who fasted forty days and forty nights, without harm to his health or strength—he who raised the dead at will, and walked on the sea as on solid ground—that even he should now have appeared as weak and faint as the meanest of the people! Nothing was apparent in him in that hour of the mystery of the cross but a sheer humanity, cast down to the lowest depths and last extreme of misery and want. But not so. This was only the condition of the material sacrifice—the lamb bound and bleeding, execrated and killed, as a ransom for men. But there was more than human wretchedness in the humiliation of the Lord Jesus. Even Pilate must have seen more. During the period of his ministry, all nature had been obedient to his will, and he manifested his glory as the only-begotten Son of God by his dominion over it. The blind saw, the deaf heard, the dead were raised, and the winds and waters reversed their nature, to proclaim that Jesus was Messiah, God manifest in the flesh. But now, in the extremity of his humiliation, he had another object to accomplish, and the scene had to be conformed to the character of that object. It is another manifestation—a manifestation not of power, but of love; not of majesty, but of meekness. Or it was a manifestation, rather, of the power of love and the majesty of meekness; as that power and majesty could be manifested in no mere man, but in the Son of God only. How low might one man stoop for others? Or how much might one man bear for others? Here, in the humiliation of Christ, the depths are heights, showing

that, "as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts." If therefore we see in the miracles of Christ the power and goodness of God reversing the laws of brute creation to serve man's bodily wants and infirmities, we may also see in his humiliation the same Divine power reversing the nature of man for man, giving himself for others, even for his persecutors and murderers, to the last extremity of pain and shame, and to the utmost sacrifice of flesh, and blood, and spirit. It was an exemplification, also, of the great moral and spiritual results of the sacrifice of Jesus, in the experience of those who should be called to suffer for his name's sake, and who, through faith in him as their Mediator and Redeemer, should have obtained the power, by the Holy Spirit, to love their enemies, and to suffer wrongfully with a holy virtue, without meanness and without resentment. Jesus suffered, then, to magnify the love of God to man. Great and glorious were the miracles which he wrought, but this, his extreme humiliation, was the crown of them all. For which were greater, (not to say better,) to hold the winds and waves in subjection, or the passions of the soul? To make the sea subject to the foot of the boatless voyager, or to make the evils of life, even the most aggravating and insufferable, a pathway to the skies?

But there was a still deeper cause involved in, at least, a part of Christ's humiliation. His bloody sweat in the garden, and especially that awful cry from the cross, "My God, my God, why hast thou forsaken me?" must have implied more than the utmost agony of mortal suffering. *What* more, as far as we can know, was shadowed forth in the legal relation of the victim offered in the sacrifice of atonement? As a sin-offering, the sins of the people were deemed to have

been imputed to it. And so Isaiah prophesies of Christ: "The Lord hath laid on him the iniquity of us all." And Paul says: "He hath made him to be sin [that is, a sin-offering] for us, who knew no sin, that we might be made the righteousness of God in him." And again: "The bodies of those beasts whose blood is brought into the sanctuary by the high-priest, for sin, are burned without the camp; wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate." We conclude, therefore, that, as under the Levitical law the entire body of the victim offered to make atonement for the sins of the people was burned without the camp, and this was typical of Christ's sufferings on the cross without the gate of Jerusalem, he must have experienced in these sufferings, both in kind and degree, whatever the type signified: though we cannot penetrate the mystery of the cross, and tell how far those sufferings without the gate, fulfilling the type of the body burned without the camp, involved the tremendous idea, "Our God is a consuming fire."

It is sad to think of the persecutions of Christ; but we know that he died for the life of the world. Enoch and Elijah ascended to heaven without seeing death, (2 Kings ii., Heb. xi. 5;) Moses died in rapture on the top of Mount Pisgah; but the holy, blessed Jesus suffered death in its vilest and most cruel form, after having been mocked, reviled, spit on, his back torn with scourging, and his temples dishonored with a crown of thorns. But no man took his life, for he laid it down of himself; as he said: "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." And accordingly, after he had been for three hours nailed to the cross, he cried with a loud voice, and gave up the ghost;

while those who were crucified with him lived several hours longer, and then their death was hastened by breaking their bones.]

Q. Although it was necessary that Christ should suffer as a sacrifice for our sins, yet might he not have spared himself much of what was inflicted on him, without any injury to the cause in which he died?

A. We cannot tell; but as he suffered for our sakes, we know that less suffering could not have showed more love.

[True; and most happy is it to think that if, on the one part, the nailing of him to the cross did but too truly represent what was in the heart of man toward God, he embraced that cross, and shunned none of its agonies, to show, on the other part, what was in the bosom of God toward man; while he made intercession for the transgressors, and gave his blood freely for our pardon. Indeed, the humiliation of the Son of God, in coming down from heaven to undertake for us at all, is far more wonderful than that, having taken on him the nature of man, he should have further humbled himself to the death of the cross. Nor should it be thought unreasonable that He who came from the bosom of the Father in glory to make sinners of the earth capable of bearing all wrongs and forgiving all injuries, without resentment or reserve, should choose to finish his work, as Jesus did, on the cross; or that, offering himself up, through the eternal Spirit, a sacrifice for all the evil of man's fallen nature, and all the violence that comes of it, he should have preferred to suffer in his own person the worst of human wrongs, unprovoked and unresented.]

Q. But if Christ was willing to be crucified, does it not take off the guilt of those who crucified him, or make them less guilty?

A. Not at all. They did it altogether of ill-will;

and their wickedness was as free in them as his love was free in him.

Q. But did not the prophets foretell these things? and was not the Scripture fulfilled by their coming to pass?

A. The prophets did indeed foretell the sufferings of Christ; but that did not excuse the Jews, but made them the more guilty.

Q. Why did it make them more guilty, when it fulfilled the Scriptures?

A. They set aside the Scriptures, not believing them; or, if they believed them, they explained them away; or else they wilfully crucified the Messiah because they did not like him.

[It is shocking to think of the wicked cruelty of the murderers of Jesus. The meek and holy One bleeding on the cross, the sun turned to darkness in the heavens, the earth quaking, the rocks rending, and still those bloody men not moved! It rained fire and brimstone from heaven on Sodom and Gomorrah, and consumed them, for the wickedness of the people.]

Q. Why then were not the murderers of Christ instantly destroyed?

A. Because he was dying for them; and it was the hour of the triumph of mercy.

Q. But did not God afterwards avenge the death of his Son by the awful judgments with which he destroyed Jerusalem, scattered the Jews over all the earth, and turned their beautiful land into a desolation?

A. All this was done; and the Jews were cut off, not out of vengeance on them for crucifying Jesus, but because they would not afterward repent and believe the gospel.

[We doubt if the wrongs done to the person of Christ, during his humiliation among men, were ever visited on the offenders by judgments in this life.

And if the souls of the very individuals who nailed him to the cross are not now with the redeemed in glory, we may rest assured that it is not because they could not be saved after that act, but because they persisted in unbelief, and would not obey the gospel. Jesus seems to have intimated this in his answer to the Pharisees, when they accused him of casting out devils by Beelzebub. And so far was it from the purpose of his heart to cut off the Jews for having crucified him, that, after his resurrection, he made it a point in the commission of the apostles that they should begin the preaching of the gospel at Jerusalem. And, agreeably to this, Paul, stating the cause of the final destruction of men, does not instance particular sins, but gives for the cause that they would not obey the gospel of our Lord Jesus Christ. Great as was the sin of crucifying Christ, his love and sacrifice of himself prevailed over it, so as still to leave the Jews the most favored people, who were to have the first offer of the gospel of salvation; but when they rejected the gospel also, all was lost, and they were cut off. What more need one do for his destruction than this? Rejecting the counsel of God against himself, he does despite to the Spirit of grace, and wounds not the hands or the feet only, but the very heart of Jesus, making him to die in vain.]

Q. How long was it after our Lord was nailed to the cross, before he bowed his head and gave up the ghost?

A. Three hours: from twelve o'clock to three in the afternoon.

Q. We have said that the bones of the two malefactors who were crucified with Christ were broken before they died: was any such violence done to the body of Christ on the cross?

A. The soldiers who broke the legs of the two malefactors did not break the legs of Jesus, because

they found that he was dead already. But one of them pierced his side with a spear; and forthwith there flowed out of it blood and water.

Q. Was there any scripture fulfilled by this?

A. It was commanded of the lamb of the passover, which was to be eaten roasted with fire, that not a bone of him should be broken. And the prophet Zechariah says, "They shall look upon me whom they have pierced."

Q. Did the soldiers do any thing else which fulfilled the Scriptures?

A. When they had stripped him of his garments, they divided them among themselves, except his coat, for which they cast lots; as it is written in the Book of the Psalms, "They part my garments among them, and cast lots upon my vesture."

Q. What wonders were wrought at the death of Christ, to bear witness that he was the Son of God?

A. While he hung upon the cross, there was a darkness over all the earth; and, as he died, the veil of the temple was rent in twain from the top to the bottom, and the earth quaked, and the rocks were rent, and the graves were opened. And, after his resurrection, many bodies of the saints arose, and came out of their graves, and appeared to many in Jerusalem.

Q. What did it mean that the veil of the temple was rent in twain?

A. It was to show that the rites and sacrifices of the temple-worship had been fulfilled, and were of use no longer.

Q. What was that veil of the temple?

A. It was a curtain, richly wrought of blue, and purple, and fine-twined linen, which divided between the holy place where the priests performed the daily service, and the Holy of Holies, into which the high-priest alone should enter once every year.

Q. What was signified by the veil itself, seeing that it hid away the Divine presence, and the ark, and the mercy-seat, and the cherubim?

A. It was a type of Christ's human nature, which hid, as it were, the glory of his Godhead.

Q. Did not, then, the rending of that veil signify still more than that the temple service was abolished?

A. It also signified that a new and living way was opened for us by the blood of Jesus, that all men might have access, at all times, to the mercy-seat of God.

CHAPTER VIII.

THE BURIAL AND RESURRECTION OF JESUS—HIS ASCENSION INTO HEAVEN—PROPHECIES CONCERNING CHRIST, ETC.

[It was one of the circumstances attending the death by crucifixion, that the bodies were left to the birds and beasts. They were still, however, in the power of the chief magistrate, who, if he would, might allow them to be buried by any who should desire it. This must have caused much anxiety to the disciples. They understood not the mystery of the cross, and that Jesus should rise from the dead. They were poor and powerless, scattered and dispirited, and they could have no courage to ask Pilate for the body of their Lord. How then was it to be buried? But God had prepared for it. There was a rich and honorable man, named Joseph, of the town of Arimathea, in the tribe of Benjamin, a counsellor of the court of the Sanhedrim, but who secretly believed in Jesus. This man went boldly in to Pilate, and craved the body of Jesus. And Nicodemus, a ruler of the Jews, who was also a secret disciple of Christ, having knowledge of it, came to his assistance. So that, on the same evening of his death,

the blessed body of the crucified Jesus was buried in a most reputable manner, being wrapped, with sweet spices, in linen cloths, and laid in a new sepulchre, hewn out of a rock, which Joseph had prepared for himself. On the next day, the chief-priests and others came to Pilate and said, "Sir, we remember that that deceiver said, while he was yet alive, 'After three days I will rise again.' Command, therefore, that the sepulchre be made sure until the third day; lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead." Pilate answered, "Ye have a watch. Go your way; make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch." But in the end of the Sabbath, (Saturday,) as it began to dawn, toward the first day of the week, (Sunday,) Mary Magdalene, and Mary the mother of James, and others of their companions, came to the sepulchre, to see it, and, if they might be permitted, to anoint or embalm the body. But the body was not now in the sepulchre. Jesus was risen from the dead. Attending his resurrection, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door of the sepulchre, and sat upon it. His countenance was like lightning, and at the sight of him the Roman soldiers—to the number of sixty men, who were there on the watch, at the instance of the chief-priests—became as dead men. But it was not so with the women, who, although they were not there in time to witness the resurrection, as the Roman soldiers did, yet were in time to see the angel, who remained on purpose to comfort them with an assurance that their Lord was risen from the dead. "Fear not ye," said the angel, "for I know that ye seek Jesus, who was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay; and go quickly and tell his disciples that he

is risen from the dead ; and behold, he goeth before you into Galilee ; there shall ye see him." But the blessed Master would not withhold so long from his troubled disciples the consolation of beholding him risen from the dead. And, anticipating that more general meeting on a mountain in Galilee, he showed himself that very day to Mary Magdalene, out of whom he had cast seven devils ; to Simon Peter, who, on the night that he was betrayed, denied him before the servants of the high-priest ; to Cleopas and another, on their way to Emmaus, a village in the neighborhood of Jerusalem ; and to a company of disciples, including the eleven, who were met together in Jerusalem. They saw him frequently, conversed with him, handled him, and even ate and drank with him, after his resurrection. And now their understandings were opened to know the things which he had told them concerning himself, and which they had not understood before ; and also all things which Moses and all the prophets had written concerning him. It was on one of these solemn, joyful occasions, that, having committed to them the ministry of the gospel, and commanded them to wait in Jerusalem for the promise of the Holy Ghost, he led them out as far as to the line between Bethphage and Bethany, on the Mount of Olives ; and thence, in the presence of them all, at the place where he got on the ass when he rode into Jerusalem, he ascended into heaven.]

Q. Tell me some of the scriptures which speak of Christ in his humiliation.

A. David says, in the twenty-second Psalm, "All they that see me laugh me to scorn. They shoot out the lip at me. They shake the head, saying, He trusted on the Lord that he would deliver him : let him deliver him, seeing he delighted in him." And again, "The assembly of the wicked have inclosed me. They pierced my hands and my feet. I may tell all

my bones. They look and stare at me. They part my garments among them, and cast lots upon my vesture."

Q. Give a passage from the prophecy of Isaiah.

A. There is much in the book of that prophet that so plainly describes the sufferings of Christ, that it might be considered scarcely less than a Gospel. The fifty-third chapter is eminently of this character.

Q. Repeat the fourth and fifth verses of that chapter.

A. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed."

Q. Repeat the twelfth verse of the chapter.

A. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Q. We have seen that when there was no human probability that the body of our Lord would be decently buried, if buried at all, two rich and honorable men, of high estate, came forward of their own accord, and buried it with all possible respect, in a new tomb which one of them had prepared for himself. Repeat the verse of this chapter of Isaiah which prophesied of this circumstance.

A. "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

Q. Repeat some prophecy of the Old Testament Scriptures concerning the resurrection of Christ.

A. David prophesied of it in the sixteenth Psalm,

saying, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

Q. But the soul of Christ cannot have been in hell. How then is it said, "Thou wilt not leave my soul in hell?"

A. The word hell has two different meanings in the Scriptures. It means the state of the soul separate from the body, whether good or bad, as well as it means the lake of fire and brimstone. And the former of these two is what it means in this prophecy of David.

Q. How long a time was it after the resurrection, before our blessed Lord ascended into heaven?

A. Forty days.

Q. We said that he led the disciples forth from Jerusalem to the border of Bethany; and that there he ascended into heaven in the presence of them all. How did he ascend into heaven?

A. He was speaking of the kingdom of heaven; and, as he finished, while they were earnestly looking at him, he was taken up, and a cloud received him out of their sight.

Q. What else took place at that time?

A. While they looked steadfastly toward heaven, as he went up, two angels stood by them in white clothing, and said to them, "Ye men of Galilee, why stand ye gazing into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Q. And what did the disciples then do?

A. They returned to Jerusalem, and continued, with one accord, in prayer and supplication, waiting for the promise of the Holy Ghost.

Q. What became of Judas Iscariot, after he betrayed Jesus?

A. He repented himself; and brought back to the chief-priests and elders the thirty pieces of silver, for which he had betrayed his Lord; and, casting them

down at their feet, he went away, and hanged himself.

Q. And what did the chief-priests and elders do with that money?

A. They bought a field, called the potter's field, to bury strangers in; because, as it was the price of blood, they could not put it into the treasury of the temple.

Q. Do we find any thing in the prophecies concerning this matter?

A. The prophet Zechariah foresaw it, when he said, "They weighed, for my price, thirty pieces of silver; (a goodly price that I was prized at of them;) and I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

Q. And did Judas betray his Lord for no more than thirty pieces of silver?

A. For no more.

CHAPTER IX.

THE PENTECOST

[THE passover, at the first institution of it, was intended (as we have seen) for the preservation of the Israelites from the destroying angel, by the sign of the blood of the paschal lamb sprinkled on their doors. But as it was afterward observed by the Jews, in the yearly feast of that name, the purpose of it extended beyond the original act of the preservation of the first-born, to the whole deliverance which God had wrought in bringing Israel out of Egypt; and the blood of the lamb sprinkled on the altar sufficed for the sprinkling of it on the lintels and posts of their doors. In all material respects, however, the passover was the same, and its typical character remained unchanged. Fifty days after the passover, counting from the first day of

unleavened bread, which was the day after the paschal lamb was killed, the feast of pentecost commenced. This feast was instituted in commemoration of the giving of the law at Mouni Sinai; and precisely at the time of this feast, that is, fifty days after Christ, our Passover, had been offered, the Holy Ghost was given. It was on the seventh Sunday, or Lord's day, after the death of Christ. At the pentecost of Mount Sinai (if we may so call it) the law was given, and, with the giving of the law, the Mosaic Church was constituted. This was the incorporation of the Old Testament dispensation. And as if God would show the unity of his design from first to last, and the symmetry of his operations, in grafting the Christian Church on the stock of the Jewish, we find that the pentecost of the Holy Ghost, consummating the New Testament dispensation, and incorporating the Christian Church, took place at the very time of the feast held in honor of the law; and that it took place at that time, not accidentally, but by Divine appointment. The promise of the Father might not be fulfilled in the gift of the Holy Ghost, (and the disciples must needs wait for it,) until the day of pentecost was fully come. For as Christ, our Passover, must have been offered at the time of the Jewish passover, to fulfil it, and come instead of it under the gospel, even so the gift of the Holy Ghost was poured out on the day of pentecost, to fulfil the design of that institution also; and to show the same Divine origin for the gospel as for the law.

Q. Repeat the four first verses of the second chapter of the Acts of the Apostles.

A. "And when the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Q. The text says that they were all with one accord in one place. Were there others there besides the apostles?

A. As we read that there were a hundred and twenty disciples together just before, when Matthias was chosen to fill the place of Judas Iscariot, as one of the apostles, we cannot think the number was less on this occasion.

Q. A goodly number that, for the gospel to begin with; and they all filled with the Holy Ghost! But it was not in their number, but in the Spirit with which they were filled, that they found their strength. And that strength was signified by the form of the Spirit's manifestation: "a sound from heaven," and "cloven tongues, like as of fire." But was it not with sounds, and with fire, that God manifested himself to Israel at Mount Sinai?

A. Yes, truly; but those sounds at Mount Sinai were so terrible, that "they that heard entreated that the word should not be spoken to them any more;" and *that* fire made all the mountain smoke, and covered it with darkness. But the sound of the Spirit was not so: all that heard it were filled with assurance by it. And the fire of the Spirit was life and light to them all.

Q. But why should the wind have been chosen as a symbol of the Holy Ghost?

A. Because, of all bodily things, it is the least bodily, being invisible, and moves everywhere, and is quick and mighty. And because it is our breath, and we live by it; and by it we have speech and knowledge.

Q. And why should the sound of the Spirit have been like that of a rushing mighty wind, and not rather a quiet breathing, as of a still small voice?

A. It was to show the power of his grace; which was not the less gracious for being so mighty.

Q. But the fire. Why were cloven tongues, like as of fire, put with the sound of the wind, as a type of the gift of the Holy Ghost?

A. For the same reason as before, perhaps; because fire is so subtile and subduing. And this manifestation of the tongues, like as of fire, was to show the consecration of the disciples, by the Holy Spirit, for the work of preaching the gospel.

Q. And the tongues were cloven; that is, each one of the tongues, resting on each one of the disciples, had the appearance of several tongues joined in one. Why was this?

A. It was to signify the gift of tongues, which was then bestowed; and to show that the dispensation of the Holy Ghost was for all people, and that the gospel should be preached to all, and in all languages.

[An old writer has said, "Christ is the Word, and all concerning him are words spoken, or words written; but the Holy Ghost is the seal of them all. Christ has given us a Testament, containing many and rich legacies; but the administration thereof belongs to the Spirit, who alone puts us in possession of the benefit. Christ has made the purchase of all spiritual good for us; but the earnest, or investiture, is with the Holy Ghost. And we know not which is the greater, the mystery of the incarnation, or the mystery of our inspiration. For mysteries they both are, and great mysteries of godliness; and in both of them God is manifest in the flesh; in the former by the union of his Son, and in the latter by the communion of his Spirit. . . . All the tongues on earth were not sufficient to magnify God for his goodness in sending down to men the gift of the Holy Ghost."']

Q. Repeat the fifth, sixth, seventh, eighth, and

thirteenth verses of the second chapter of the Acts of the Apostles.

A. "And there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold! are not all these which speak Galileans? and how hear we every man in our own tongue wherein we were born? Others, mocking, said, These men are full of new wine."

[We see here a beautiful fitness in the appointment of these feasts of the Old Testament, as fulfilled in the New, above any thing which appears in the ancient use of them, considered by themselves. The consecration of the Church of Christ on earth, the first publishing of the gospel, and authentication of the apostles' commission to preach it, were matters of too great moment to be done in a corner. And the occasion of this feast, which brought together the devout from every nation under heaven, furnished the most suitable means of extending the publication of these great events over all the earth. It was at this feast, also, that the first-fruits of the harvest were offered; as it fell at that season of the year when the harvest began to be gathered. And now the first-fruits of the gospel harvest were to be gathered, and were gathered, as we shall presently find.]

Q. What took place immediately after the multitude came together, as we have seen, on the day of pentecost?

A. Peter, and the other apostles, standing forth, he preached to the multitude the gospel of Christ; and the same day there were added to the number of the disciples three thousand souls.

A
M A N U A L
F O R
I N F A N T S C H O O L S.

COMPILED BY

S. L. F A R R.

EDITED BY THOMAS O. SUMMERS, D.D.

Nashville, Tenn.:
SOUTHERN METHODIST PUBLISHING HOUSE.
1861.

Entered, according to Act of Congress, in the year 1860, by
J. B. M'FERRIN,
in the office of the Clerk of the District Court for the Middle District of Tennessee.

STEREOTYPED AND PRINTED BY A. A. STITT,
SOUTHERN METHODIST PUBLISHING HOUSE, NASHVILLE, TENN.

A MANUAL
FOR
INFANT SCHOOLS.

SECTION I.

QUESTION. Who made you?

ANSWER. God.

Q. What is God?

A. An infinite and eternal Spirit.

Q. Who is God?

A. The Creator of all things.

Q. Where is God?

A. He is everywhere.

Q. How long has he lived?

A. He has always lived.

Q. How long will he live?

A. For ever and ever.

Q. What can he do?

A. He can do all things.

Q. What do you know of God?

A. God is holy, just, and true.

Q. What else do you know of God?

A. He is merciful, good, and gracious.

Q. What does he know?

A. He knows all things, even the thoughts of our hearts.

Q. Does he always see us?

A. Yes; nothing can hide us from God.

Q. Does he care for us?

A. Yes, as a father careth for his children.

Q. Will he call us to an account for our acts?

A. Yes, even for our thoughts.

SECTION II.

Q. Of what did God make man?

A. Of the dust of the earth.

Q. Was man's soul made of dust?

A. No.

Q. Will the soul ever die?

A. No; it will live for ever.

Q. In whose image was man made?

A. In the image of God.

Q. Where did God place man?

A. In the garden of Eden.

Q. Was man happy in Eden?

A. Yes; he had no pain or sorrow.

Q. What was his character?

A. Holy, happy, and good.

SECTION III.

Q. Did man continue holy and happy?

A. No; he fell into sin.

Q. What is sin?

A. Doing what God has forbidden.

Q. When God told Adam not to eat of the fruit of the tree of knowledge of good and evil, did he obey God?

A. No; he ate of the fruit.

Q. How came he to eat of it?

A. The devil tempted the woman, and she did eat.

Q. What did she then do?

A. She gave to her husband, and he did eat.

Q. What did God do to them?

A. He turned them out of Eden.

Q. What did they suffer?

A. They lost their happy state.

Q. What else befell them?

A. They became subject to pain and death.

Q. Did their sin injure their children?

A. Yes; it caused all to be born with an evil nature.

SECTION IV.

Q. Does God now love man?

A. Yes; he loves all his creatures.

Q. How does he show us his love?

A. By giving us a Saviour.

Q. Who is our Saviour?

A. Jesus Christ, the Son of God.

Q. Is Christ God?

A. Yes; he is very God.

Q. What has Christ done for us?

A. He became man, suffered, and died for us.

Q. Why did he do this?

A. To redeem us from sin.

Q. Is Christ now dead?

A. No; he arose from the grave.

Q. How long was he in the grave?

A. Three days.

Q. Did any one see him after he arose?

A. Yes; he was seen by many.

Q. How long did he stay on earth after his resurrection?

A. About forty days.

Q. Whither did he then go?

A. He ascended into heaven.

SECTION V.

Q. To what place will sinners go, if they do not repent?

A. To hell.

Q. What kind of place is hell?

A. A place of endless torment.

Q. How can you be saved from hell?

A. By being saved from my sins.

Q. Have you ever sinned?

A. Yes; all have sinned.

Q. Who can save you?

A. None but Christ.

Q. Will he save you?

A. He will, if I repent and believe on him.

Q. Will he not save all?

A. No; only those who repent and believe.

Q. What is it to repent?

A. To be sorry for my sins and forsake them.

Q. What is it to believe in Christ?

A. To receive him into my heart as the only Saviour.

Q. Can you do this of yourself?

A. Not without the help of Christ.

SECTION VI.

Q. Whither will believers go after death?

A. To heaven.

Q. What kind of place is heaven?

A. A holy and happy place.

Q. Where is Christ now?

A. In heaven, interceding for us.

Q. Will Christ come again out of heaven?

A. Yes; at the last day.

Q. For what will he come?

A. To judge all men.

- Q. How will he come?
A. In glory, with all the holy angels.
Q. What will take place then?
A. The dead shall all be raised.
Q. What will become of those who shall be alive?
A. They shall be changed in a moment.
Q. Will they be glorified like Christ?
A. They will.
Q. What will become of the earth?
A. It will be burned up.
Q. Who will be present at the judgment?
A. All: both the righteous and the wicked.
Q. What will be the welcome of the righteous?
A. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.
Q. What will be the sentence of the wicked?
A. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.
-

SECTION VII.

- Q. Who will live with Christ in heaven?
A. Those who are holy in heart and life.
Q. How will they be employed?
A. In praising and serving God.
Q. Who will be their companions?
A. The holy angels.
Q. What is it to be holy in heart?
A. To be cleansed from all inward sin.
Q. What is it to be holy in life?
A. To do my duty to God and man.
Q. How can you do this?
A. By the grace of God.
Q. Who works this grace in us?
A. The Holy Spirit.

- Q. Where can you learn your duty ?
A. In God's holy word.
Q. What is your duty to God ?
A. To love him with my whole heart.
Q. What will this lead you to do ?
A. To honor and worship him.
Q. What is your duty to man ?
A. To do as I would be done by.
Q. What is your duty to your parents ?
A. To love, honor, and obey them.
-

SECTION VIII.

- Q. How many commandments are there ?
A. Ten.
Q. Upon what did God write them ?
A. Upon two tables of stone.
Q. What does the first table contain ?
A. Our duty to God.
Q. What does the second table contain ?
A. Our duty to man.
Q. What is the first commandment ?
A. Thou shalt have no other gods before me.
Q. What is the second commandment ?
A. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them ; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and showing mercy unto thousands of them that love me and keep my commandments.
Q. What is the third commandment ?
A. Thou shalt not take the name of the Lord thy

God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.

Q. What is the fourth commandment ?

A. Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work ; but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates ; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath day, and hallowed it.

Q. What is the fifth commandment ?

A. Honor thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.

Q. What is the sixth commandment ?

A. Thou shalt not kill.

Q. What is the seventh commandment ?

A. Thou shalt not commit adultery.

Q. What is the eighth commandment ?

A. Thou shalt not steal.

Q. What is the ninth commandment ?

A. Thou shalt not bear false witness against thy neighbor.

Q. What is the tenth commandment ?

A. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Q. How has Christ taught us to pray ?

A. Our Father who art in heaven, hallowed be thy name : thy kingdom come : thy will be done on earth, as it is in heaven : give us this day our daily bread ; and forgive us our trespasses, as we forgive those that trespass against us ; and lead us not into temptation,

but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Q. What is your belief?

A. I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead; I believe in the Holy Ghost; the holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

SECTION IX.

SCRIPTURE CHARACTERS.

Q. Who was the first man?

A. Adam.

Q. Who was the first woman?

A. Eve.

Q. Who was the first murderer?

A. Cain.

Q. Who was the first martyr?

A. Abel.

Q. Who was the first translated?

A. Enoch.

Q. Who was the oldest man?

A. Methuselah.

Q. Who built the ark?

A. Noah.

Q. Who was the most faithful man?

A. Abraham.

- Q. Who was the meekest man ?
A. Moses.
- Q. Who was the most patient man ?
A. Job.
- Q. Who wrestled with the angel of God ?
A. Jacob.
- Q. Who led Israel into Canaan ?
A. Joshua.
- Q. Who was the strongest man ?
A. Samson.
- Q. Who killed Goliath ?
A. David.
- Q. Who was the wisest man ?
A. Solomon.
- Q. Who was in the whale's belly ?
A. Jonah.
- Q. Who was cast into the lions' den ?
A. Daniel.
- Q. Who saves lost men ?
A. Jesus Christ.
- Q. Who is Jesus Christ ?
A. The Son of God.
- Q. Who was the mother of Christ ?
A. Mary.
- Q. Who was the beloved disciple ?
A. John.
- Q. Who betrayed his Master ?
A. Judas.
- Q. Who denied his Master ?
A. Peter.
- Q. Who were struck dead for lying ?
A. Ananias and Sapphira.
- Q. Who was the first Christian martyr ?
A. Stephen.
- Q. Who was the chief apostle of the Gentiles ?
A. Paul.

HYMNS.

—
RISING.

AND now I raise me up from sleep,
I thank the Lord, who did me keep
All through the night; and him I pray
That he may keep me through the day.

MORNING HYMN.

THE morning bright,
With rosy light,
Has waked me up from sleep:
Father, I own
Thy love alone
Thy little one doth keep.

All through the day,
I humbly pray,
Be thou my guard and guide:
My sins forgive,
And let me live,
Blest Jesus, near thy side.

O make thy rest
Within my breast,
Great Spirit of all grace:
Make me like thee,
Then shall I be
Prepared to see thy face.

LYING DOWN.

AND now I lay me down to sleep,
I pray the Lord my soul to keep;
And if I die before I wake,
I pray the Lord my soul to take.

EVENING HYMN.

THE daylight fades,
The evening shades
Are gathering round my head :
Father above,
I praise that love
Which smooths and guards my bed.

While thou art near,
I need not fear
The gloom of midnight hour :
Blest Jesus, still
From every ill
Defend me with thy power.

Pardon my sin,
And enter in
And sanctify my heart ;
Spirit Divine,
O make me thine,
And ne'er from me depart.

THE LORD'S PRAYER.

OUR Father in heaven,
We hallow thy name ;
May thy kingdom holy
On earth be the same.
O give to us daily
Our portion of bread ;
It is from thy bounty
That all must be fed.

Forgive our transgressions,
And teach us to know
That tender compassion
That pardons each foe ;
Keep us from temptation,
From weakness and sin ;
And thine be the glory
For ever. Amen.

BEAUTIFUL ZION.

BEAUTIFUL Zion, built above,
Beautiful city, that I love,
Beautiful gates, of pearly white,
Beautiful temple—God its light!—
He who was slain on Calvary
Opens those pearly gates to me.

Beautiful heaven, where all is light,
Beautiful angels, clothed in white,
Beautiful strains, that never tire,
Beautiful harps through all the choir!
There shall I join the chorus sweet,
Worshipping at the Saviour's feet.

Beautiful crowns on every brow,
Beautiful palms the conquerors show,
Beautiful robes the ransomed wear,
Beautiful all who enter there!
Thither I press with eager feet;
There shall my rest be long and sweet.

Beautiful throne for Christ our King,
Beautiful songs the angels sing,
Beautiful rest, all wanderings cease,
Beautiful home of perfect peace!
There shall my eyes the Saviour see;
Haste to this heavenly home with me.

I WANT TO BE AN ANGEL.

I WANT to be an angel,
And with the angels stand,
A crown upon my forehead,
A harp within my hand:
There right before my Saviour,
So glorious and so bright,
I'd wake the sweetest music,
And praise him day and night.

I never would be weary,
Nor ever shed a tear,
Nor ever know a sorrow,
Nor ever feel a fear ;
But, blessèd, pure, and holy,
I'd dwell in Jesus' sight,
And with ten thousand thousands
Praise him both day and night.

I know I'm weak and sinful,
But Jesus will forgive ;
For many little children
Have gone to heaven to live.
Dear Saviour, when I languish,
And lay me down to die,
O send a shining angel
To bear me to the sky.

O there I'll be an angel,
And with the angels stand,
A crown upon my forehead,
A harp within my hand ;
And there before my Saviour,
So glorious and so bright,
I'll join the heavenly music,
And praise him day and night.

GOD IS GOOD.

MORN amid the mountains,
Lovely solitude,
Gushing streams and fountains,
Murmur, God is good.

Now the glad sun, breaking,
Pours a golden flood ;
Deepest vales, awaking,
Echo, God is good.

Hymns of praise are ringing
Through the leafy wood ;
Songsters, sweetly singing,
Warble, God is good.

Wake, and join the chorus,
Man, with soul endued :
He whose smile is o'er us,
God, our God, is good.

HOLY ANGELS.

HOLY angels in their flight
Traverse over earth and sky,
Acts of kindness their delight,
Winged with mercy as they fly.
Don't you hear them coming over hill and plain,
Scattering music in their heavenly train ?
O ! don't you hear the angels coming, singing as
they come ?
O bear me angels, angels, bear me home !

Though their forms we cannot see,
They attend and guard our way,
Till we join their company,
In the fields of heavenly day.
Do n't you hear, etc.

Had we but an angel's wing,
And an angel's heart of flame,
O how sweetly would we ring
Through the world the Saviour's name !
Do n't you hear, etc.

Yet, methinks, if I should die,
And become an angel too,
I perhaps like them might fly,
And the Saviour's bidding do.
Do n't you hear, etc.







